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STRI-DHARMA

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THE WOMAN WHO BROUGHT HEALING TO HUMANITY
MADAME CURIE

THE GREAT SCIENTIST AND TWICE NOBEL PRIZE-WINNER

To commemorate the first anniversary of her death, 4th July.

Madame Curie, the woman who discovered Radium, has been dead a year. But her work lives on. Twice awarded the Nobel Prize for Science, she also has been honoured by the Women's Organisations by the issue of a new stamp bearing her portrait brought out by the Turkish Government. New York has recently called a street after her. Our collaborator, de Wytt, tells the story of this immortal and unique woman.

The genius and indefatigable research of a woman have revealed to humanity a miracle. The life-work of the great physicist, Pierre Curie, is closely bound up with that of his wife, Marie Curie Sklodowska, and is an example of the equal and joint creation of two collaborators. It is however proved that it was the woman who first struck the path that both later explored. If Mme Curie had been hindered from having a scientific education and engaging in scientific activity, it is possible that Pierre Curie's research might have taken an altogether different direction.

It was fortunate for mankind that the young Polish girl Mme Curie was born in Warsaw in 1867, grew up in a transition period that did indeed put obstacles in the way of scientific education for women, but in which, given energy, obstinacy and unusual talent, it was still possible to surmount those obstacles.

Marie Curie was " hereditarily afflicted " in the matter of her particular talent : her father was professor of physics and mathematics in a Warsaw College.

As a young girl she entered the teaching profession. It was merely a stepping stone, no goal. It could not satisfy her, for she was drawn irresistibly to dedicate herself to science and laboratory research. After taking brilliant exam and several years' study at the University of Paris [1891—94] she realised that her native town, Warsaw [at that time under Russian rule], could offer her no scientific activity. So she returned to Paris, which hence forward became her second home and where she married the physicist, Pierre Curie, in 1895.

This marriage, all too soon dissolved by death, exemplified the highest type of human partnership, and at the same time a perfect collaboration of equal rank in the field of science.

The path to the eventual discovery of radium was first struck by the young woman alone. It was while preparing a doctor's thesis that she became absorbed in a study of the invisible rays of Henri Becquerel, and pursuing this investigation she discovered the presence of a yet unknown chemical substance whose rays far excelled those of Uranium and Thorium.

Her conclusions were so daring and obvious that her husband put aside the study on crystals on which he was then engaged, in order to investigate this scientific field together with her.

In 1898 the Curie's published the results of their intensive research work......no less than the discovery of a new chemical element of the most marvellous properties—Radium.

Radium is to be found only in the smallest quantities in other substances, more particularly in Uran—ocher.

100 and sometimes even 200 tons of minerals must be employed in order to extract......1 gramme of Radium. This makes it the most costly substance in the world, whose market value is something like 350,000 Swiss francs per gram.

In the first 25 years after the discovery of Radium, scarcely 200 grams had been produced in the whole world, which means that the total amount could be, theoretically, sent through the post in a small letter-packet. But only theoretically. The strange properties of Radium make it necessary to envelop even the smallest particle in thick blocks of lead the rays cannot penetrate lead if it is sufficiently thick, and these blocks in turn must be kept in safes protected by lead walls. Radium with its various products develops

an extra-ordinary number of calories [each gram, according to its composition, about 1/4 to 1 1/4 million calories per year], yet losses only the most microscopic part of its substance : it takes 1580 years to reduce it to half its original potency. The radioactivity, of which we hear, consist in incredibly tiny quantities of this precious and at the same time dangerous substance.

The work was pursued with unremitting industry and the greatest devotion. The process of extraction was improved after endless experiments on enormous quantities of materials. As a result, one-tenth of a gram was produced in the space of three years. But this tenth of a gram was of untold value for scientific research.

In 1902 the Nobel Price for Physics was awarded jointly to Henry Becqueral, Pierre Curie and Marie Curie. A year later Mme Curie was made head of the University Laboratory for Physics and Radioactivity, which had originally been set up for her husband, the professor at the Sorbonne.

The fruitful and blessed work was brought to an abrupt end by a senseless, tragic accident. In the midst of his best work Pierre Curie was run over by a lorry and killed.

This irreplacable loss, however, did not mean for his courageous life-companion and fellow-worker the abandonment of her own research. On the contrary, it was the spur to take on her own shoulders his part too. The widow of less than forty proudly refused a pension, but accepted the chair of her husband. So successfully did she continue the work they had both begun that in 1911 the Nobel Prize was again awarded her, alone.

During the War she could not remain aloof.

She closed her scientific Laboratory in order to fit up the ambulances of the French army with a Röntgen-ray service. She trained the personnel, and for years herself conducted the examinations. At that time she again showed her keen interest in the progress of women, for she chose to train particularly women Röntgen-assistants.

It was only when the War was over that she returned to her research work. She was now the greatest woman scientist, invited to visit all countries. She visited the United States twice, and each time was presented with the regal gift of 1 gram of Radium ; the first was re-presented to the Paris Radium Institute, the second to the Radium Institute in Warsaw.

Thereafter honours fell thick and fast. The French Government awarded her a yearly income of 40,000 frs. But she remained always the

same simple, modest personality, who always felt best in the secluded life of her family, in the study and the laboratory. It was a great joy for her to see that her daughter, following the same tendencies as her parents, had already begun to win success in the scientific field.

At the beginning of July 1934 just a year ago, the Women's International Congress was held in Paris. A great shadow fell upon it when the news came on 4th July that Mme Curie, whose name signifies something so immeaserable for all women, had died in her 67th year.

The whole world mourned.

The last will and testament of the dead woman forbade the princely obsequies that would otherwise have been accorded her, with the participation of the intellectual leaders of all nations. She desired that there should be no speeches and no honours, and indicated her wish to be followed to her last rest by her immediate family and friends.

She was laid next to her great life-companion and fellow-worker. But their common work speaks in all tongues and radiates in a yet unknown future.

12th International Women's Congress.

We gladly give publicity to the following note sent to us by the president of the International Alliance of Women in regard to the publication in the last issue of Stri Dharma, page 366 with reference to the Indian Delegation at the 12th Congress International Alliance of Women held at Istanbul, Turkey, It is now clear that eventhough Mrs. Hamid Ali was given the letter of authority by the Women's Indian Association to lead the delegation but before she could arrive at Istanbul, the International paper which contained the photo of the delegates was already published,

"The Women's Indian Association is our senior society in India, and the All-India Women's Conference was indeed affiliated just before the Istanbul Congress. Until March 11th the only nomination of any Indian Delegate we had received was that of Mrs. Hussain. On that date we received a letter from the Women's Indian Association stating that Mrs. Hamid Ali would also be a delegate, but without any indication as to which would be the leader. In any case you will understand that if the copies of our Congress issue were to be in Istanbul by the beginning of April it was inevitable since transport is slow, that the number should have been prepared by the middle of March. The make-up of an international paper cannot be done in a few days. It was not till the 25th March that we learnt that Mrs. Hamid Ali was also coming as a delegate from the All-India Women's Conference."

MRS. CORBETT ASHBY,

THE PROGRESSIVE STATE OF BARODA.

It is a matter for great gratification for all those interested in the social advancement of India that Baroda, more than the rest of the native states and British India, has been foregoing ahead in the matter of social reform, under the wise and enlightened guidance of its present Ruler. The Maharajah Gaekwar and his consort have always been in the front rank of social reformers in the whole of India and to their personal interest can be traced the large body of social legislation that has been enacted in their State. At a time when, in British India, it is still a moot-point whether legislation is the proper method of remedying social evils, when permission is being sought for the introduction of a Civil Marriage Bill in Travancore and a Child Marriage Restraint Bill in Mysore and when British India is ringing with acute controversy over the Sarada Act, it is highly refreshing to note that Baroda had recently effected legislation which would go to improve the position of women in that State to such a large extent that the other states and British India could not dream of, for several decades to come. As has been rightly pointed out by Mrs. Brij Lal Nehru, presiding over a meeting at Mysore to support the Child Marriage Restraint Bill, people, especially the masses, required something stronger than ~~mere~~ persuasion to make them realise the evils of bad customs and give them up for ever. From the social history of India, it can be seen that, during the last one hundred years that had elapsed, since the day of the abolition of Sati, legislation had to be invoked from time to time for the removal of social evils, which were considered a menace to the well-being of the Indian nation. No wonder with a widely-travelled and liberal Maharajah as its Ruler, Baroda had enacted laws, for the betterment of the position of women, which are unheard of in other parts of the country.

The state has conferred rights of property on Hindu women by an amendment of the existing law so as to make *a Hindu widow* a coparcener in a joint Hindu family, with the attendant right of demanding partition and claiming her share in family property, as much as any other male member of the coparcenary. When she exercises that right, she is entitled to a share equal to that of a son, if there is one, and in the absence of a son, she would be entitled to the share which her husband would have been entitled to, if he were alive at the time of partition. So far as the self-acquired property of her husband is concerned, the widow would inherit her husband's property along with the son, grand-son and great-grandson and would be entitled to a share equal to that of a son.

The position of a *widowed daughter-in-law* is so far improved that she is made to rank next to the mother, in the order of succession, though formerly she had no place among the enumerated heirs.

Even the position of daughters of the family has been bettered in that, under the amended law, a *widowed daughter* is given the right to maintenance in her father's family, provided she has been living with her father from the time of her husband's death and there are no means of maintenance in her father-in-law's family and her father can afford to maintain her.

An *unmarried daughter* has been rendered more independent under the new legislation, as she is now given the right to ask for separation of her share (equal to a fourth of her brother's share) in lieu of marriage and maintenance expenses and thus enabled to live apart from the family and mould her future life according to her own inclinations.

The *sons of a pre-deceased daughter* are made co-heirs with the living daughters, where daughters inherit their father's property and the *sons of a pre-deceased sister* are given a similar right of representation, where the inheritance goes to the sister of a deceased person.

Apart from these, a great change has been effected in respect of *Woman's Estate.* Now a woman has been given absolute rights with full powers of alienation like a male owner, in the property acquired by her, either by partition or as an heir, provided the value of such property does not exceed Rs. 12000.

All these rights, taken with the *right of asking for a divorce* under the Hindu Divorce Act, which has been in force in the State since 1931, place the position of the women of Baroda in a far more advantageous position than women elsewhere in any part of India.

It is said that, in any country, the state of its women is an index of its civilization. When would the rest of India follow the lead that has been so boldly given by forward Baroda ?

(SADHANA).

WHAT AND WHY

A poet sees and cries, " What is this "
The Seer thinks and asks, " Why is this ?"
The Poet sings its beauty, colour and smell,
But the Seer finds the Truth in it as well.
" What " is the thing for the child to know
And " Why " is the thing for the age to show.
If " What " is known, " Why " reveals,
All the truths that God conceals.

By

K. V.

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Things Seen and Heard in the Matriarchal Country.

BY MARGARET E. COUSINS, B. MUS.

If anyone is feeling down-hearted about the problems of womanhood I strongly advise them to pay a visit to the Indian States of Travancore and Cochin situated on the South-western Coast of India I have recently re-visited Trivandrum and Ernakulam, their chief cities, after a absence of nearly ten years and I found so many progressive things existent there that I must try and broadcast them to give our social reformers fresh courage. India is not a land of advertisement, but some things should have a "spot-light" thrown on them.

In these two States and in Malabar the country north of them the matriarchal system holds sway today and has been the social system unbroken for thousands of years. Under it the women of the Nair community the majority of the inhabitants, inherit and own all property. They have no child marriage, they have the fiinal word in the choice of husbands, their marriage is considered binding neither by civil or religious law but holds together by mutual consent, compatibility, and interest only, the children remaining with the mother in cases of divorce. There is no purdah system save amongst the minority of Muslims. Everywhere women are to be seen walking about freely, often also with men, though not so freely as in occidental society. The inheritance laws are rather complicated as it is not the wife or the daughter of the man who inherits the family estates, but the sister of that man and her children. It is very refreshing to our ears to hear a man say "My wife has gone to her house in our native place."

I had heard that this system was fast breaking up owing to the large incursion of Tamilians from the East Coast of South India whose system is everything but matriarchal, but instead I heard from the Nairs themselves that it is being modified to suit today's conditions, but that the women are losing none of their right to property. Where the joint family is breaking up, and a piece of land goes to a man and his wife and they build a house on it and lead their separate life my woman friend told me, that this property is now always put in the name of the wife and descends to the daughter, and where there are sons and daughters they get equal shares. These Nair ladies may be distinguished by their dress. They wear spotless white cotton adaptations of the saree, simple jewellery no nose ornaments, often large gold earrings looking very heavy but really light as the circular ornaments are hollow. The women who have been converted to Xtianity wear these large rings attached to the upper lobe at the ear and their unusual position gives a quaint piquancy to the face.

They spoke to me of the condition of the Thiyya women of their parts, a very large community who are considered outcaste (not untouchable like the scavenger Harijans) commiserating with their "appalling condition of utter dependence on men" because they do not come within the Nair matriarchal system. I told them that was the condition of Hindu women generally outside their States and had been that of Western women also till 1870! They sympathise so much with the Thiyya women that they are lacking the latter in their agitation for equal property rights. As the men of that community were opposed to sharing their property with their women the Thiyya reformers compromised and a bill was brought into the Cochin Legislative Council a few weeks ago to grant one-third inheritance rights to the Thiyya women. This Bill passed but a deputation of about 5000 men went in opposition to it to H. H. the Maharajah with the result that His Highness vetoed it! The matter will be brought up again, this time or 50-50 share, and I have told them to have ready a deputation of 10,000 women on the subject instead of 5,000 women.

It is noteworthy that it is a woman whom the Christian community in Cochin have chosen to represent their community in the Council, a Lady Doctor of experience, Miss De souza. The other lady member is a Nair, an Honours M. A. in Sanskrit with an added L. T. degree. I expected her to have a look of parchment, or a grantha dried palm leaf complexion. Instead of a blue-stocking I found a soft-eyed, charming young woman, brimful of compassion for the oppressed, and determined to do useful work during the three years she will be in the Council. She lives in Ernakulam where her father is one of the best-known Theosophists.

When I met Mrs. Velayuthan at the First Women's Conference in Poona, where as the first representative of the Matriarchal States she made such a good impression, I knew her as the first woman B. A. of Cochin, head-mistress of a private Girl's High school with about 200 girls in it. Now that school has 900 girls in it, over 80 in 6th Form alone, and has become the Government Girls' High School with a noble building and large compound of its own. Mrs. Velayuthan is still its Head-mistress, beloved by all, and the inspirer of Hostels and Women's Associations and Conferences, and deputations to the annual all-India Women's Conferences though she has not attended one herself since her appearance as a Foundation member. When I heard from these ladies that 70% of the girls of Cochin are attending school, that 150 girls are attending the Govt. College receiving co-education in Intermediate and B. A. classes with 500 boy students, that there are nearly 200 more girl students of the Convent Women's College in the same city, I thought it was the best news I had heard for many a day.

Driving by touring car the 165 miles from Trivandrum to Ernakulam we had noted that there was a primary school building by the side of the road almost every three miles, and there was a constant stream of boys and girls in their direction carrying their school materials. What clean, simple, bright youngsters they were! A delight to meet! It is quite remarkable that more girls go to school than boys in Cochin. The school-going percentage is high in Travancore also but Cochin leads all India. If Indian States can thus be so well on their way to literacy why should there not be the same thing in the Provinces? In 20 years the rate of girls' education in the Provinces has not advanced for all India from 2% to 4%!

These schools may teach Hindi and get a Govt grant for it and 80 girls were taking this language as an optional in the Ernakulam Girls High School. Four of the College girls had persisted in taking Hindi as their second language for their B. A., though they had to pay privately for their tuition in it and they had to get special University exemption in order to appear for it. But they won their way through and a couple of those pioneer graduates spoke in Hindi at a meeting at which I presided (Ladies' Day of Hindi Week.) We have reason to be proud of young women showing such patriotic spirit.

I could not understand why there is so little beauty in these primary and secondary schools. The Nair girls' dress is quite unattractive, without charm of colour or design or line or texture. They have beautiful long hair but it takes so long to dry daily that its possible charm is distinctly dampened. There are no pictures on class-room walls, no gardens worth the name, no lines of design and even the singing voices I found hard in quality.

I think that this must be only a passing phase for Kerala has fostered great beauty in traditional culture, as is still evidenced in the skill and beauty of such details as the carving of the wooden eave-ends of the houses, and on the wooden cross-beams under the carts and jutkas, the love of literature, and the perfection of many arts in the Katha kalli Dance.

It was while I stayed in Trivandrum that I saw the greatest demonstrations of the painting art of old Kerala. By the special request and arrangements of H. H. the Maharani Sethuparvathi of Travancore Dr. cousins and I visited the Palace of the old capital of Travancore called Padmanabhapuram. The walls of one of its upper rooms are completely covered with frescoe paintings executed at least 400 years ago, wonderfully fresh, quite unmutilated though other parts of the palace show vandalistic destruction from various causes.

When reproductions of these treasures are released there will be a sensation in artistic and theological circles. There is one unique scene depicting a group of women wearing the sacred thread as naturally as any of their brothers do to-day. Where women are honoured there the Gods are pleased, " says Manu and here is proof positive of the equal double birth accorded to women as recognised by the painters of that day. On the opposite wall is a splendid representation of Siva-Parvati as two halves of the Ardhanariswara. Eldest of things, Divine Equality" sang Shelley. Facing that figure is an equally striking one of which the two halves are shown to be Shiva and Vishnu. There are masterly groups of orchestras of men and women. The painting has not the lyric beauty of the frescoes of the Buddhist Caves. It is frankly mythological and symbolic. Yet it is masterly in design, technique and intellectual interest, and is the authentic forerunner of the newly opened State Picture Gallery.

It is quite a coincidence that the revival of interest in this old gallery of painting has arisen in the same months in which the delightful and instructive new Sri Chitralayam has been organised, for these old paintings had fallen out of people's memories during the past two hundred years since this capital was deserted.

As we drove to and from Padmnabhapuram we got mixed with a procession of a God and Goddess going on a Navarathri procession visit. we had noticed decorations on the houses all along the road, so prettily composed out of the coconut palm leaves cut in half were made to hang as fine fringes in which the section had bright flowers and coloured leaves tied to their ends. It was quite a job to get past the three great temple decorated elephants who lead that procession. I know of nothing more humbling to a motor-car than to be mixed up with padding, towering indifferent-to-you elephants.

It seemed quite appropriate that it should be at Navaratri that I saw these states, the Festival of the Goddesses, the Shaktis. Here are women wielding power, the power of the vote, the power of the property, the power of education, the power of Royalty. The influence of the Maharani Ex-Regent and of the present Queen Mother is very great. The former stopped all animal sacrifice in temples in the State, also all Devadasi dedication of girls to temples. I have hopes that the latter will open the doors of all the State temples to the Harijans. Her Highness is deeply interested in all movements for the progress of women and has been the inspirer behind the invitation to the All-India Women's Conference to hold its annual session in Trivandrum this Xmas time.

Trivandrum is a city full of good works and the Maharani's touch is to be felt in all of them. There is a 17-year old Orphanage, four Child Welfare Centres, a Model Hospital for Women and Children, whose Superintendent is Dr. (Miss) Poonen Lukhose, famous as the first woman Member of a Legislative Council in India, and the first woman in the world to be appointed Minister for Health. There is a splendid College for Women (First Grade) attended by 250 young women, who according to public report, alas develop degrees of increasing shyness and self-consciousness proportionate to their advance academically! In the men's Colleges girls also study and I enjoyed meeting the only woman Professor on those staffs who is striving hard to make co-education a reality in the best sense of the word. There is a school of Music, a school of Arts, a New large Home for the Aged and Unfit. A Harijan hostel, a disproportionate number of palaces for Princes and Plutocrats (I felt guilty and incongruous in one of them) a nobly built Museum on the top of a hill, with well-laid out gardens, walks, fountains around it in which are pens and ponds and cages and pits for all kinds of Zoo animals and a open-air grassy play-ground for lions and tigers. I wanted to stroke the shiny stripes of the latter those tigers looked so kindly and god-natured as they rolled themselves luxuriously under their trees in the long grass. And in the midst of all these is the Bungalow which now houses the newest addition to the treasures of Trivandrum, the permanent Gallery of Indian Paintings, a veritable picture in itself with its mount and frame, as shrined in my memory, of giant giraffes and spotty and vari-antlered deer in the adjacent Zoo enclosure, and a blaze of cannas in its garden and the perfume of orchids from the hot-house of the Botanical Gardens, and the sruti of the musical deep roar of the lions as one's accompaniment to a view of the lovely small paintings and the super-beings and super-size of the great Frescoes.

With its charmig, democratic young Maharajah clean in life and wide in vision and aspiring in nature, and its dynamic, Shakti-like Maharani Mother who impressed me as a Free Soul eager to spread freedom around and a land full of the beauty of vegetation, water, hills and sea, and a unique Women's Council of Help in the Capital, I can recomended Travancore as the next place to which all my readers should take a trip and especially should the women of the whole Presidency flock there from Dec. 26th to Jan. 2nd when they can be guests of the State if they attend the women's Conference then, and when Trivandrum will be enfete to womanhood.

NOTE.

We request those who ask for specimen copies of our magazine to enclose two anna stamps with the letter of requisition.

Gandhiji appeals to the Nation on behalf of the Child Wives and Child Widows.

The recent bulletin of the Anti-Child Marriage Committee has disclosed the regrettable fact that the number of wives under the age of one and that of child widows are gradually increasing in spite of the Reformist activities in the country.

It "should cause us all to hang our heads in shame. But that won't remedy the evil," remarks Gandhiji in *Harijan*.

"The evil of child marriage is at least as extensive in the villages as in the cities. It is pre-eminently women's work. Men have no doubt to do their share. But when a man turns into a beast, he is not likely to listen to reason. It is the mothers who have to be educated to understand their privilege and duty of refusal. Who can teach them this but women ?

For Personal Touch

I venture to suggest therefore that the All India Women Conference to be true to its name has to descend to the villages. The bulletins are valuable. They only reach a few of the English-knowing city-dwellers. What is needed is personal touch with the village women. Even when, if ever, it is established, the task won't be easy. But some day or other the beginning has to be made in that direction before any result can be hoped for.

"Will the A. I. W. C. make common cause with the A. I. V. I. A. ? No village worker, no matter how able he or she is, need expect to approach villagers purely for the sake of social reform. They will have to touch all spheres of village life.

"Village work, I must repeat, means real education, not in the three R's but in opening the minds of the villagers to the needs of true life befitting thinking beings which humans are supposed to be."

ALL INDIA WOMEN CONFERENCE

ANTI-CHILD-MARRIAGE COMMITTEE

BULLETIN No. 1

Child marriage. The extent of the evil.

Any serious attack upon the problem of child marriage in our country must first begin by an understanding of the statistical aspect of the evil. This bulletin therefore gives the relevant figures and it is hoped that they will be carefully studied and used in our propaganda.

The census Report for India of 1931 gave the following figures of the number of girls who are married under the age of 15 by age groups.

Age group.	Percentage married.
0 to 1	·8
1 „ 2	1·2
2 „ 3	2·0
3 „ 4	4·2
4 „ 5	6·6
5 „ 10	19·3
10 „ 15	38·1

Thus nearly one girl in 100 girls of less than one year of age is married and the same horrible fact is repeated in all the other age groups under 15.

One consequence of this is the almost unbelievable number of child widows in the country. The figures are :—

Age group.	Actual number of widows.
0 1	1,515
1 2	1,785
2 3	3,485
3 4	9,076
4 5	15,019
5 10	1,05,482
10 15	1,85,339

The evil of child marriage is often said to be quantitatively small and the custom not universal; but even if the number of child widows revealed in these figures is one-hundredth of the actual figures, no humanitarian public or Government will wait a moment before preventing the source of this misery. In this connection let us also remember that for most of these children re-marriage is impossible.

Another consequence of child marriage is the number of young mothers who die in child birth. 2,00,000 deaths in child birth is the yearly average for India. This works up to 20 deaths per hour, and a vast number or these deaths occur to girls in their teens According to Sir John Megaw, "of every 1,000 young mothers 100 are destined to die in child birth before they cease having babies." We have no accurate figures for maternal mortality. It is estimated at 24·5 per thousand for India whereas it is only 4·5 for England.

Lastly, child marriage affects not merely the mother but the child and therefore the race. In India out of every 1,000 children born, 181 die. This is the average; there are places in India where the average goes up to 400 per 1,000. The very backward condition of India in this respect is evident by a comparison of figures for infant mortality in England and Japan which are 60 and 124 per mile respectively. The horror is indeed great when we remember that the evil is a preventible one and it is the lack of an educated social conscience which has allowed the evil to flourish unchecked.

The most regrettable fact of all is that in all these respects progress is so slow even if it is existent. For example, in 1921 there were 9,066 wives under the age of 1, in 1931 there were 44,082,—an increase of nearly 5 times while the population increased only by one-tenth. Again, in 1921 there were 759 widows under 1 and in 1931 the corresponding number was 1,515. The successive census figures show the most microscopic improvement. The population is increasing far more rapidly than the progress in measures to check these evils. The call for active steps to eradicate them is therefore most urgent than ever and the women's movement in India can have no higher or more urgent task than the rousing of the conscience of the public and the government in this matter.

LAKSHMI N. MENON,
Secretary, Anti-Child-Marriage Committee.

5th October 1935.
BADSHAH BAGH,
LUCKNOW.

Telegram Sent to His Excellency M. Mussolini.

YOUR EXCELLENCY,

The eyes of the whole world are fixed on you to-day. In the name of millions of women of many countries we turn to you at this solemn hour. We see you faced with a decision which will be of supreme importance in the history of the world.

Equipped with all the power of a great nation fully trained and mobilized in overwhelming military force, you are free to choose resolutely the new and noble way of cooperation between the peoples, an action worthy of the civilising mission of Italy in the world.

Duce, we appeal to you to make this choice which will mark September 1935 as a memorable epoch in history and will initiate a new era in international relations.

With breathless expectation the world awaits your word!

PEACE AND DISARMAMENT COMMITTEE
OF THE WOMEN'S INTERNATIONAL ORGANISATIONS.

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Parents, Beware!

Hundreds of innocent Children fall victims, because of their Jewellery.

Help To Correct This Wrong Custom.

Now and then we come to know through the medium of Press reports that some children are injured or even murdered in various parts of the country, **merely for the sake of some paltry trinkets on their persons.** Despite that, there are still millions of parents who continue to decorate their children with ornaments, may be vainly displaying their wealth.

We wonder why children with tempting ornaments on their persons are permitted to get education in public schools along with others who in the great majority are morally against this custom. Also it is wrong for people who in their vanity, wish to show off wealth to put temptations to steal or rob, in the way of wicked persons or those having very little of this life's possessions.

It is only fair that the School Authorities give full consideration to this long-needed reform, and resolve not to admit to their institutions such children as have costly ornaments on their persons. We are told by a friend that jewellery or very fine clothing cannot be worn in many public schools in the West.

Further we pray that the Railway Authorities will also earn a multitude of blessings by passing orders empowering the Administration concerned to disallow concessions to children decked with jewellery and charge them full fares instead, although their ages may permit free or half-fare concessions.

It is therefore hoped that methods like the above would not only bring home vividly to the well-meaning and yet thought-less parents the evil effects of decking their young children with costly jewellery, but will go far to educate the public in order to check this wrong custom. Thus many progressive parents would become real friends, rather than nominal protectors of their dear children. And all those who are really interested in preventing the recurrence of any such cruelties to young children, will be only too glad to bear their share in seeking to do all that can be done according to the best of their ability in this,—one of the worthiest causes.

Published by— Bhagat Ram, Secretary, *Animals' Friend Society*,
5, Wakefield Ganj. **Ludhiana,** (Punjab.)

Resolutions adopted at the Regional Conference on Traffic in Women and Children

BANQUETING HALL, MADRAS

ON NOVEMBER 11, 1935, AT 5-30 P.M.

1. This Conference, while recognising the benefit that has accrued from the measures so far taken for the Suppression of Immoral Traffic in Women and Children in the Presidency and the approval of the public in the enforcement of such measures, emphasises the need for organised assistance and financial support by the public in the work of prevention and suppression of Immoral Traffic in Women and Children and in the provision of help for the victims of the traffic.

2. This Conference is of opinion that experienced and trained leadership is necessary in the early stages of the suppression of Immoral Traffic in Women and Children for organising and co-ordinating the work and for the training of a sufficient number of women workers.

3. (*a*) This Conference invites the attention of the Municipalities of the province to the fact that this work in other countries and other provinces in India is considered as one of the important civic duties of Municipal bodies and requests them to give assistance to such work by encouraging the formation of Vigilance Associations, by providing for the salary of workers and by the maintenance of shelters where the victims of the traffic can be temporarily accommodated and cared for.

(*b*) This Conference is of opinion that the time has com for bringing the Suppression of Immoral Traffic Act into force throughout the Presidency and that the work of Suppression of Traffic in Vice has arrived at a stage when it is impossible to carry it on without adequate financial help from the State, and requests the Government to provide such help;

(i) by appointing for the present at least one Woman Worker and Central Organiser of training and experience;

(ii) by establishing at least one Central Home for the entire Presidency for the maintenance and care of girls dealt with under the act; and

(iii) by the provision of stipends for adult women who have been victimised by the traffic for their maintenance and training in a recognised Home.

(iv) by making countributions for this work for Municipalities and other organisations.

4. This Conference regrets the serious omission in the Madras Suppression of Immoral Traffic Act of the clause penalising Third Party Earnings which is the most important feature of such legislation throughout the world.

5. This Conference approves of the proposed amendments to the Madras Children's Act suggested by the Madras Children's Aid Society and considers that they should be passed into law at an early date.

6. This Conference strongly condemns the heinous practice or custom of dedication of girls and women to Hindu temples as that practice prevents their legal marriage and settlement into family life and hence calls upon the managements of the temples to abolish the practice altogether and requests Government to pass a law preventing the dedication of women to Hindu temples.

7. This Conference is of opinion that there is necessity for propaganda on a wide scale for educating the public on the seriousness of the injury to public health and morality caused by Traffic in Vice and calls upon Municipal Bodies and Health Associations to help in the dissemination of knowledge on the subject among the masses.

8. This Conference feels that there is urgent need for the establishment of more Venereal Clinics on modern lines attached to Hospitals and Dispensaries for free treatment under conditions of strict confidence.

9. This Conference is of opinion that more adequate provision for physical culture and general recreation should be made for children and adolescents in schools and colleges and for workers employed in various industries and requests the educational authorities and employers of labour to provide necessary facilities.

10. This Conference is of opinion that a graded study of the subject of Social Hygiene and Biology should from an important part of the curriculum followed in schools, colleges and training schools and that the Department of Education should take steps to get good books written in the vernaculars of the province.

11. This Conference is of opinion that with a view to create right attitude of mind towards the question of sex behaviour among children in schools and colleges and the general public the social service organisations should carry on continuous and organised educative propaganda by means of lectures, magic lantern and Cinema Shows, pamphlets, etc.,

This Conference is of opinion that suitable steps should be taken for enacting legislation permitting only Licensed holders of recognised systems of medicine to practise treatment of venereal diseases, and for prohibiting indiscriminate advertisement of uncertified quack remedies.

12. This Conference is of opinion that with a view to prevent unsuitable films being exhibited a Central Board of Film Censors should be constituted with local option and that arrangements should be made for the classification of films as those suited for children, adults and young people and those unsuited.

Non-violence is at the root of every one of my activities and therefore also of the three public activities on which I am just now visibly concentrating all my energy. These are Untouchability, Khadi and village Regeneration in general. Hindu Muslim Unity is my fourth love. But so far as any visible manifestation is concerned, I have owned defeat on that score. Let the public, however, not assume therefrom that I am inactive. If not during my life time, I know that after my death both Hindus and Mussalmans will bear witness that I had never ceased to yearn after communal peace.

M.K. GANDHI.

THE PRESENT INTERNATIONAL CRISIS

Appeal from Women to the Governments in the League.

The organized women of the world represented here in Geneva through the Disarmament Committee of the Women's International Organizations cannot remain silent in face of the dangers which now threaten peace, justice and security. We represent 16 organizations in 56 countries and millions of women of many creeds and races.

We are concerned not only with the imminent danger of armed conflict between two States Members of the League, but also with the serious threat to the whole international organization of peace, which would arise if the other States Members failed to carry out their obligations. We are concerned further with the delay in grappling with those modern economic problems which lie at the root of most of the political difficulties of the present day.

We cannot believe that the Governments in the League could now fail to fulfill the obligations which they have voluntarily under-taken and to which they have pledgen their national honour. Such a failure would inevitably shake the confidence of the world id the League with all the hopes that humanity has built upon it.

We recognize that new problems call for new solutions and we earnestly hope that the League may not only prevent war, but will deal courageously and effectively with those problems of population and of access to raw materials which have been aggravated by the failures to achieve international economic co-operation.

We therefore call upon the Governments represented in the League to respect faithfully two fundamental principles of the Covenant, namely the settlement of all dispute by peaceful means and the obligation to maintain the territorial integrity and political independence of every State Member.

Presented to the President

OF THE SIXTEENTH ASSEMBLY OF THE LEAGUE OF NATIONS.

September, 1935.

Madras Women's Appeal.

"This Conference strongly condemns the aggressive attack by Italy on the Abyssinian people and appeals to all nations to support and strengthen the League in its efforts to abolish War."

REVIEW

Our Trip to America by Mr. K. Natarjan.

The author of this booklet is well-known throughout India and the English-speaking world as the editor of the Indian Social Reformer and therefore does not need any fresh introduction from us to the public. Very few Indians can command such a clear, simple, easy and convincing style in English as Mr. K. Natarajan and this publication itself is an illustration of our statement. Born of an orthodox Brahmin family in S. India, he has risen above the narrow prejudices of castes, creeds and colours and he is one of those Indians who have lived up to their own convictions. He has earned an unique place in Journalist world as one who is neither influenced by party and personal considerations nor by public praise or blame, and who study, judge and express his honest opinions on persons and events without fear or favour. Therefore his writings are very much valued by all clear-headed and right-minded people, and it is no wonder that Mr. K. Natarajan's simple and frank account of his trip to America is full of interesting details and events and the description of places, persons and sceneries is so true to nature, is so vivid and real that the reader shares with the author his feeling and his emotions and enjoys the trip as much as the writer himself. We are glad that Mr. K. Natarajan acquaints the Indian public with the names of those eminent American men and women whose vision is not limited by the border of their own country, who love India's religion and philosophy and who are therefore eager to know the real state of affairs in the present day India. They could not have chosen a better Indian than Mr. K. Natarajan to enlighten them on the same.

The author has successfully depicted the American people in their own natural surroundings and has given to his people here, an idea of their profuse and loving hospitality and the spirit of friendliness and helpfulness to the Indian students and visitors and their profound sympathy with our aspirations and our struggle for freedom. We ourselves during our short stay in America were struck with the above traits in the American character. The reading of this book is bound to create a desire and a longing in the minds of our readers for undertaking a similar journey to the West.

INDIA: LAND OF REGRETS

(By Charles Sandford. The Fenland Press, London).

This book which has an introduction by Robert Bernays M.P. has been written with the intention of giving in short space the main problems which face those who try to understand the position in the great sub-continent of India. It is, of course, impossible to deal fully with these questions but the author has, to a very large extent, succeeded in outlining the main features of the difficult position of the Government. In some respects, the book is already out of date, though it was only published in 1934, for the passage of the India Bill has altered the situation by laying down the new constitution, but as this chiefly affects the opinions of the author as to the future, it does not alter the position of the religious, racial and social problems with which the major part of the book is concerned. As a journalist, Mr. Sandford was able to mix with all classes in Delhi, and he tries to see the different points of view of the clashing castes and races, but this very tolerance will as he himself declares, prevent him from being popular with any, for when in times of transition party feeling runs high, the partisan has no sympathy with the philosophic attitude.

We may think that he has minimised the value of the Anglo-European community which has done good service in carrying on the work of the government, specially in the railways; he has dealt too much with the defects which are almost inevitable in communities which are half way between two races and which are not in complete sympathy with either. Also he is inclined to unduly depreciate the value of the university training. He is probably correct in thinking that the system of education we have enforced on India is not the most suitable for the best development of the country, for it tends to prevent the youth of the most intelligent classes from grappling with the difficulties of the ryots who are, after all, the most important class in the community, if only on account of their numbers.

Another point we should like to have emphasized is the change in the women's outlook. He apparently thinks only of those who are still under purdah conditions, and does not see how the women's movement is one which will ultimately infuse new life into the nation. It cannot be ignored by any student of Indian questions.

With these drawbacks the book can be recommended to one who wishes to understand the present position, though the reader is reminded by the author that no statement he makes about India is to be taken as necessarily true for the whole country. Conditions vary so much in the vast extent of that land not merely of regrets but of hope and spiritual aspiration.

K. B.

THE MUSIC OF ORIENT AND OCCIDENT

(Essays towards mutual understanding)

By

MARGARET E. COUSINS

Bachelor of Music.

Chairman of the Board of Studies in Western Music of the University of Madras

THIS book, of about 200 pages, consists of a series of studies of oriental and occidental music, and of reflections on the art of music in general and its world-implications, made during twenty years of life in the Orient by an Irish musician who has closely listened to and loved the Muse of Music in her various languages.

Its authenticity arising out of living experience, and its devotion to music as an international way to world-harmony, will, it is hoped, make it acceptable and useful not only to those who are familiar with the terminology of oriental or occidental music, but to the general music-loving public of both hemispheres for whose sake the book has been kept as non-technical as possible.

Ready October 1935

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Copies can be had from Mrs. M. E. Cousins, B. Mus., Madanapalli.

"Stri Dharma" the Official Organ of the Women's Indian Association

An Appeal to our Friends and Subscribers.

Our readers know that our magazine is the only woman's magazine edited in English and in vernaculars and has a circulation in India and outside. It carried authentic news about India and her people round the world, for it has at least one reader in each of the following countries; Japan, China, Hawaii, Malaya, Filiphine, Burma, Java, Australia, New Zealand, Syria Egypt, France, Italy, Germany, Switzerland, England, Scotland, Ireland, Norway, Denmark, Sweden, Holland, U.S.A. Canada, Cuba, S. Africa. It is quoted freely by international magazines and by the Indian press. The magazine has heen of special value during the past year in giving news of women's work and her share in the social and political progress of India. As it supplies up-to-date news about India and for people to other parts of the world, it is in great demand in all international libraries and reading rooms. From the above you would note that its reputation is well established throughout the world.

Articles from women's pen find the first place in this magazine The editing is done by honorary women workers, copies are supplied free or at a nominal cost to women's organisation and other charitable societies. Reading rooms and libraries, etc., and hence we are not able to realise all the money for paying its office and printing.

Therefore we approach our friends and subscribers to give us a donation so that we may carry on the good work of the magazine. We may also state in this connection that though the magazine is circulated throughout India and the world most of the money for its expense has been collected from the Madras public. As it is our wish and not only to keep the magazine alive but also to make it more useful, we request our friends to give us a generous donation and thus help us out of our present financial difficulty.

We publish an extract from a letter sent to us from a friend at London which will show how much Stri Dharma is valued in other countries:

"..................I wish to keep in touch with Stri Dharma, it is so interesting and I have to keep myself informed so as to be able to answer questions of anyone making inquiries ...."

MRS. HARPER MOLL,
52, Lancaster Gate, London. W-2.

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W. I. A. HEADQUARTERS.

W. I. A. Free Reading Room for Women :

The Women's Indian Association Office and library have been shifted to " Everest ", No. 1, Kutcherry Road, Mylapore, and is housed in the same premises of the Avvai Orphanage and the Hostel of that name. A free Reading Room has been opened and facilities have been provided for a play-ground for the W. I. A. members and others who want to spend their evenings profitably to themselves and useful to others. The W. I. A. Library has very many valuable books, dealing with all current topics and particularly on the progress of women's movement in other lands. It receives about 100 papers both inland and foreign and in all vernaculars in exchange for Stri Dharma and all women who wish to get information on any subjects of interest to women is welcome to make use of the library. We intend also opening a class for adult women to instruct them not only in the 3 R's but also in handicrafts, Home Industries in first aid, Hygiene and in Maternity and child welfare. We hope that many will avail themselves of this opportunity to learn and to benefit themselves and others as well.

Party to Mrs. Sarojini Naidu and Mrs. M. E. Cousins, B. Mus.,

There was an At Home at the Headquarters of the Women's Indian Association given by the Reception Committee of the All-India Women's Conference, Madras Branch to Mrs. Sarojini Naidu and to Mrs. M. E. Cousins on the occasion of the annual session of the A. I. W. C. Madras Branch. Many members attended the party and there was a musical entertainment and play by the girls of the orphanage and by friends. The guests spent a delightful evening in the large and spacious compound of " Everest ", No. 1, Kutcherry Road, Mylapore. This party was preliminary to the session of the conference, which was held on the 19th October in the National Girls' High School, Mylapore under the presidentship of Mrs. M. E Cousins. Before the actual session began Mrs. Sarojini Naidu was good enough to begin the session with a brilliant speech to give her blessings. Many of the members of the W. I. A. took an active part in the conference discussion and thus contributed to its success.

Late Mr. G. K. Devadhar-Condolence Meeting.

A Public Meeting of women was held on Saturday the 23rd November at the Lady Willingdon Training College Hall, under the auspices of the Women's Indian Association, the All India Women's Conference and the Mother's Association to mourn the death of Mr. G. K. Devadhar.

Dr. (Mrs.) S. Muthulakshmi Reddi, who presided, said that the late Mr. G. K. Devadhar had done more for the uplift of women than women themselves. After a distinguished academic career, Mr. Devadhar served as Principal of the Aryan Educational Society High School on a nominal salary of 50 Rs. per month even though he had to support a large family. He was one of the founders and General Secretary of the Poona Seva Sadan. He was one of the first to join the Servants of India Society started by the late Mr. Gopalakrishna Gokhale in 1905. Women had every reason to feel grateful to Mr. Devadhar.

The president exhorted the women in the audience to follow the example of such an eminent social worker and benefactor of humanity as Mr. Devadhar and when they finish their educational career to begin life they should not only think themselves, of their family but also try to help others who are poor and ignorant, then only, she said, the purpose of life and education would be fulfilled.

Mrs. Kamala Damodaran moved and Srimathi G. Visalakshi Ammal seconded the following resolution and then it was further supported by speeches by Mrs. Ammu Swaminadhan and Mrs Subhadra Chenchiah. The meeting then terminated.

RESOLUTIONS

" This public meeting of women of all communities, castes and creeds, expresses its profound sorrow at the loss to the country sustained by the demise of Mr. G. K. Devadhar and places on record its high appreciation of his valuable services in the sphere of women's education, and in the cause of the poor, the "Untouchables" and the afflicted in the country; and is of opinion that an All-India Memorial in his name should be raised."

She also moved a resolution asking the president to convey the above resolutions to the members of the bereaved family, to the staff of the Seva Sadan and to the servants of India Society.

NEWS ABROAD

Monopoly of the Wife :

The High Court in Vienna, Austria, decided recently that a woman can be forbidden ever to see, write, or speak to a married man with whom she is believed to be in love· and vice versa· under pain of seizure of her private property and even arrest. An action was brought by a married woman, Frau Lisa, asking the court to forbid a certain Frau Olga from ever seeing, writting to or telephoning her husband again under penalty of an immediate execution levied on her property and eventually her arrest. She charged Frau Olga with the specifically Austrian crime of "disturbance of a marriage." She valued the exclusive society of her husband at £ 2,000. Frau Olga pleased that her friendship for the husband was harmless, but necessary for them both, and that the wife was subject to uncontrollable jealousy. The first court rejected the wife's claim on the ground that she could not establish material damage. The Court of Appeal, however, reversed the decision in her favour, and this was finally confirmed by the Supreme Court.

Cuban Amazons :

A uniformed Women's army, the first in Cuban history has attracted 5,000 of the Amazonian women of the island. The women are being recruited by the military reserve corps. The "Women's Division" of the corps was created in November, 1934, "to co-operate with the army when notional sovereignty, the republican form of Government, and the normalcy of life are endangered,'. Organisation is similar to that of the regular army, composed of companies, battalions, and regiments. Officers are ranked in eight grades, with the highest that of "supervisor," the equivalent of lieutenant colonel.

(The Hindu-Weekly)

Women as Heads of Departments :

Mr. B. S. Niyogi, Vice Chancellor of the Nagpur University has appointed the following three ladies to be the heads of the department of studies noted against their names with effect from 21st October, 1935. The appointments have been received with satisfaction in Nagpur and elsewhere since this is the first time that ladies have been appointed to such responsible posts in the University. 1. Miss K. S. Ranga Rao, M. A., L. T., F. R. C. S.—Geography. 2. Mrs. Comolata Dutt Music. 3. Mrs. Ramabai Tambe, B. A. T. D. (London)—Domestic Science.

Commemorative Stamps issued by the Turkish Government on the occasion of the XIIth International Suffrage Congress, Istanbul, April 16–25, 1935.

The issue is unique of its kind and constitutes a real event in the history of philately. It is the first time that a series of stamps is issued in acknowledgment of feminine achievement and to pay a tribute to women workers of outstanding merit. The stamps represent the portraits of Kamal Ataturk, the Liberator of the Turkish woman, of Mrs. Chapman Catt, the Founder and Hon. President of the International Alliance of Women for Suffrage and Equal Citizenship, and also of the six women to whom the Nobel Prize has been awarded. Mme Curie (Science), Grazia Deledda, Selma Lagerlof and Sigrid Unset (literature), Jane Addams and Bertha von Suttner (Peace). Five stamps display symbolic representations of several of the activities of women, namely, a woman aviator and a police woman, a woman farmer, a woman teacher, a typist and three women voters casting votes; there is also a picture of the Yildiz Palace at Istanbul where the International Congress has been held, as well as a reproduction of the Alliance badge.

We would urgently remind our readers that the issue of Postage stamps commemorating the Istanbul Congress was a limited one. On December 31st of this year the remaining stock of stamps will be destroyed. The blocks were destroyed immediately after printing by the Swiss Postal Authorities, under whose direction they were prepared. It is urgent to intensify the sale during the next three months, as they will obviously go up in value in view of their imminent destruction. Sets of stamps may be obtained either direct from the Alliance Stamp office, 4 place du Molard, Geneva, or from Alliance Headquarters, 190, Vauxhall Bridge Road, London S. W. 1. Prices are:

Complete set of 15 stamps ...	22s-3d.	(English)	15	francs.	Swiss.
Set of 12 stamps	8s-6½	"	5·80	"	"
Set of 7 stamps	2s-2d½	"	1·50	"	"

To Women of all countries: Buy them to help the suffrage movement. You who stand for the democratic principles of universal suffrage and equal rights for all citizens, be they men or women, Buy them to show your solidarity with the women who are striving for full citizenship.

If you are not a collector yourself, your have certainly a friend who would appreciate a present of this kind, either one of the series, or a whole collection, according to your purse. Or perhaps you know a youngster who would be delighted to have the small series of stamps (series 1) which costs only Swiss frans 1·50.

Mr. G. K. Devadhar, C.I.E., President of the Servants of India Society, whose death has occurred on the 17th November 1935.

Miss. C. Thankam, M.A., (Hons.) L.T., the first lady to be appointed as a professor in the Maharaja's College, Ernakulam.

(By the Curtesy of Hindu).

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EDITOR'S PAGE

Late Mr. G. K. Devadhar, M.A., C.I E

The death of Mr. Devadhar, the Hon. Organising Secretary of the Poona Seva Sadan, the president and one of the founders of the Servants of India Society and the author and the organiser of many other social activities for the amelioration and betterment of the lot of women and of the masses has cast a gloom over the country. To many of us who have known him personally and who have been benefitted by our association with him, his death is a personal calamity and an irreparable loss.

He was a friend and colleague of the famous Gopala Krishna Gokhale and one of the founders and the first member of the servants of India Society. While Mr. Tilak and Gokhale gave their thoughts and time to politics, Mr. Devadhar directed his intellect and energy to the service of the suffering women and the poor in his country. He was made of a different mould. He believed, rather he was convinced that a mere political programme would not secure freedom for his country and social reform and social reconstruction should form an essential part of all efforts to achieve political emancipation for the country. Mr. Devadhar was a farsighted statesman and seer in that respect as subsequent events in the country has amply justified his decision and to-day we find the congress, the foremost political organisation, under the wise leadership and guidance of the greatest son of India, Mahatma Gandhi, has adopted the programme of village reconstruction and the revival of village industries and the removal of untouchability. Mr. Devadhar wisely applied himself to the noble and selfless task of educating and enlightening the women, the masses and the so-called untouchables. He was particularly tender and sympathetic to all women irrespective of castes and creeds. His heart having been touched by the sorrows and by the miserable lot of the widows and other destitute women in the country he chose to become a co-worker and colleague of Mrs. Ranade who founded the Poona Seva Sadan Society to find consolation and peace after the loss of her teacher and husband Hon. Justice Ranade, the well-known Maharashtra reformer. Even though the good lady conceived the idea and founded the society, it was left to the indefatigable worker and the devoted servant of humanity, Mr. Devadhar to develop the institution and to fulfil all her objects.

The Poona Seva Sadan harbours nearly 2,000 women of all castes and creeds including untouchables, and under its auspices are run centres and branches all over the Bombay presidency. The Madras Seva Sadan which derives its name from the parent society is indebted to Mr. Devadhar for even

its very existance. At a time when none in Madras came forward to manage the institution he was invited by the Women's Indian Association to come over and a convert it into a branch of Poona Seva Sadan. He did come here with his noble band of women workers, stayed a few months, interviewed the prominent men and women, published pamphlets and thus secured the sympathy of the local people for moral and material support for the institution. The Poona Seva Sadan is one of the many illustrations of the great organising capacity and selfless devotion of Mr. Devadhar to humanitarian work. He has taught us how the unwanted human material of our society, the widows, the destitute and the helpless women could be trained to become self-reliant and independent and how their natural genius, their womanly qualities could be developed to serve the different needs of the society to teach the young, to nurse the sick and to heal the suffering. Hundreds of these women missionaries fired with the same zeal and enthusiasm for selfless service have gone out as teachers, nurses, midwives, health visitors and are in charge of schools, nursing Homes, orphanages, creches, welfare centres and hospitals, and have been the first to render help in times of great calamity, such as fire, famine, floods and pestilence, having been trained in first-aid, hygiene, preventive medicine and in sick nursing. He was the father and mother of the Seva Sadan and he spent most of his time and thought on that society eventhough his services were in requisition all over India. He did respond to many calls from the South and from the north in connection with many benevolent schemes for the benefit of the poor and the suffering. It was a wonder to many of us how he was able to give his time and thought to anything else when he has already undertaken so many responsibilities. He was more than human in his capacity to do service, simple in habits and of an amiable and cheerful disposition never complaining about anything in this world, has left a mark behind which can never be erased by time. His life and example will ever be an inspiration to his associates and friends and in the present and future generation of men and women.

All-India Women's Conference-Tenth Session at Trivandrum :

A number of Women's Conferences are being held throughout the provinces in India preliminary to the annual conference which will meet from the 26th December to the first week of January at Tiruvandrum. This is the first time that such an important women's conference is being organised in the extreme southernmost Indian state. Its fertility, its natural scenery with its beautiful plantain and cocoanut groves and ever green fields and meadows, sweet scented oriental spices added to the peculier characteristics of the people, a distinguishing feature of Malabar, will make the conference a specially attractive one and will draw delegates from all parts of

India, from Kashmir, N. W. F. P., Assam and E. Bengal. The conference has also delegates from foreign lands having become widely known by its activities among the international women's associations. When one reads the resolutions passed at these innumerable women's conferences that are being held now, throughout the length and breadth of India, one will be invariably struck by the unanimity of the views expressed at such meetings. There is not only absolute agreement on such common topics as education of women, public health, on child marriage, untouchability and the demand for equal marriage laws and Inheritance rights, but there is also an universal desire on the part of women of all communities and creeds for joint electorates and for joint representation in the future constitution. Even Muhammaden sisters who very recently have come out from purdah freely and fearlessly expressed their desire to get rid off communalism among the ranks of the people and to bring about harmony, unity and peace in the land. This is a good sign of the progress in the right direction, whatever views some of our leaders belonging to the older generation might say either for or against exclusively women's conferences we are certain that these conferences have done a great deal for our self-development and self expression. It is all very easy to talk on the platform that women need not have separate organisations of their own and there was no need for the same, but we who have been devoting many years of work among women are fully convinced that for many years more there will be need for such conferences before women find their own level in society. Even now in the countries where women have completely freed themselves from the shackles of custom and from sex discriminations the need is felt for separate women conferences to discuss and to voice forth their common grievances and to demand remedies. So long men and women perform different functions in life having been differently endowed by nature herself, there will arise problems peculiar to each that will necessitate special consideration by the party affected because only the wearer of the shoe knows where it pinches".

Therefore we wish the conference at Trivandrum a glorious success and urge our sisters in other provinces to co-operate with those in Trivandrum to make it a unique function this year.

Prevention of Child Marriage:

We are glad that there are two bills now, one before the Legislative Assembly and another in the Travancore Council for the prevention of child marriage. We hope that these bills will be more effective than the present one. We are publishing on another page the figures relating to the prevalence of this evil in our country along with the touching appeal of Gandhiji to Women's conferences and Associations to remedy this evil in the villages.

Prevention of child marriage

The women who have the education and the necessary knowledge above all the courage and the facilities to go about wherever they like can be numbered on one's fingers in each province. Gandhiji must have realised by this time that cultured women few as they are, as compared with the educated men are doing their very best to reform and to reconstruct their society on a solid foundation. But we do agree with him that both men and women have to redouble their efforts in this direction to educate the ignorant and the superstitious out of a deep-rooted pernicious custom. We have realised that cur chief difficulty is to educate the already educated who take shelter in the time honoured orthodoxy. We are painfully aware that Madras has a number of these eloquent anti-reformers who possess university degrees and are occupying posts of honour and responsibility in our society.

Traffic in Women and Children: Madras Regional Conference:

The Regional Conference on Traffic in Women and Children was held on November 11th at 5-30 P.M at the Banqueting Hall, Government House, with Rt. Rev. E. H. M. Waller, the Lord Bishop of Madras in the chair, Lt. Col. Newcomb, Surgeon-General, Government of Madras, welcomed the delegates, and His Excellency Lord Erskine opened the Conference. From the summaries of the replies received to the Questionnaire issued by the National Health Association one thing is obvious, namely that there is a great prevalence of vice and venereal diseases as well as lack of knowledge on the object while facilities for treatment and for right information on the subject are almost nil. Except the City of Madras, no other in this presidency seemed to possess a Vigilance Association to study these problems which are so vital to the interests of the nation. The Madras Legislative Council passed legislation in 1930 to close up brothels and to punish traffickers and brothel keepers, but the law was enforced only in the year 1932 through the pressure and representation of the W. I. A. and the Vigilance Association. From the published reports it can be easily seen that much good to the public has come out of it. Unfortunately the Government has not yet given any financial help either to the Vigilance Association or to the Rescue Home started by the W. I. A. to receive rescued girls over the age of 16 so as to reform and train them to become useful and good citizens. There is only one Rescue Home run by the Salvation Army for young women of all creeds. Therefore the W. I. A. found it necessary to open a Rescue Home for the Hindu girls and women who have objections to get admitted into any of the Christian Homes. But the association is faced with difficulty of finding money for such work as the workers are few and money is not easily found for Rescue work in the city. The Madras Vigilance Association through the efforts of Rao Bahadur K. V. Sesha Iyengar, the

active secretary of the Vigilance Association, has secured 4000 Rs. from the Universal Mutual Aid Association through the High Court of Madras, which money was handed over to the Children's Aid Society to be used on behalf of the girls rescued by the police under the suppression of Immoral Traffic Act We have found from our experience of the working of the W. I. A. Rescue Home for the last two years, more than workers money is wanted and it is the duty of the government as well as the educated public to come forward with liberal funds to finance such beneficial schemes started by Indian women themselves so as to help in the Rescue and the reclamation of their unfortunate sisters. We have issued many appeals through the press and through pamphlets and through the coloumns of our magazine but without any effect. Unless we visit the prospective donors and appeal to them in person no money is forth coming. It is a plain truth that many of our educated young women however willing and however ready they may be to give their service, for any teaching or nursing work, are reluctant to go about appealing for funds for rescue work. So, for the present the men who realise the seriousness of the situation will have to undertake this very difficult task of finding money so as to enable the women associations to carry on their good work as it has been done in Bombay and elsewhere. We once more appeal to our friends and to the generous hearted public to realise the great need for such humanitarian work and assist us in our efforts to rescue and reform an unfortunate section of humanity which is now condemned for want of opportunities and suitable advice to a life of suffering, disease and sorrow. Therefore we are glad that a conference of the type mentioned above has been held not only to bring to the notice of the public the existing state of affairs in this province in regard to vice and disease but also to enlist public sympathy and co-operation for the rescue and the reclamation of girls from a life of degradation and misery to one of peace, health and happiness.

Women Voters and the New Constitution :

We are enclosing herewith for the benefit of our Indian readers a pamphlet describing in detail the qualification of the women voters, the method of voting and the women's representation in the new constitution. The above is a reprint of "extracts" from the Government of India Act and from the publications of the Gazette etc., and from the press. The annual session of the All-India Women's Conference, Madras Branch, passed a resolution asking our women voters to study the new constitution and exercise their franchise. This resolution was necessary for the reason that even the so-called educated women would not interest themselves in the questions, administrative and political, we regret to state that during last election that

some of the graduates working in our colleges and in our hospitals failed to exercise their votes because, they said, they were very busy. It is a very deplorable thing that the civic and political rights of women secured after so much keen struggle and suffering in other countries and so necessary to the interests of women and children and to a good just and democratic government should have been thought of so little and not exercised by the possesssor If women want to be equals of women and if they want all their disabilities social and political to be removed in short, if they wish to take their rightful place in the public life of the country they should also be responsible citizens and for the sake of any inconvenience or even a little expense, should not let slip any opportunity that comes to them, to demonstrate that they could be efficient and useful citizens. Again many of the women are perfectly ignorant of the value of the vote and they should be all encouraged to come out of their seclusion at least to exercise their civic and citizen rights and thus learn how to serve the country and the nation as much as they are serving now their home and their family. Let us remember that the country and the nation are only a bigger home and a larger family.

RESOLUTIONS OF THE LOCAL A. I. W. C. CONFERENCE.

"While regretting that the new powers given to women by the India Act are not adequate, yet this conference exhorts all women to make the fullest use of such powers as they have obtained. In particular we call upon all educated women to see to it that all women qualified for the vote should apply for registration of their names on the electoral rolls and should use their votes to the best advantage."

"This Conference strongly recommends that in the Instruments of Instructions that are to be framed for the Governor-General and the Governors that women should be given chances of association in the administration of every province as well as in the Central Government, especially in the Departments of Education, Health, Labour and provision should also be made for at least one woman to be appointed to each provincial Public Service Commission."

Opening Ceremony of the Statue of Rao Bahadur K. Veeresalingam Pantulu Garu.

We are delighted at the news that the life statue of Rao Bahadur K. Veeresalingam Pantulu garu, the great Andhra Patriot and social reformer has been recently unveiled by our revered countryman Babu Ramananda Chatterjee at Rajahmundry. He was not only an educated scholar in Telugu

and Sanskrit and was the author of many valuable books in Telugu but also an eminent public worker and a social reformer of the first order. He used his culture and learning for the benefit of the suppressed womenkind of his country and he has set apart some legacy for their education. He was a very brave and courageous reformer and had to face much redicule and much opposition from the conservative society of his race.

The Italo-Abyssinian Dispute:

The good news that the Ethopians, primitive as they are in some of their warlike methods are holding their own against the better armed and the better equipped Italians, are refreshing indeed. Italy has entered on this war of destruction and manslaughter against the mandate and the protest of the Assembly of nations. The speech of the Archbishop of Canterbury denouncing the action of Italy vividly describes the wœful scene, "We see a great European Power treating solemn obligations with cynical contempt and launching a fierce attack upon a fellow member of the League. If there has ever been an act of unprovoked aggression, surely it is this. Abyssinia may be a backward state, but is it possible to think without resentment and sickening heart, of a proud, ancient people defending their own land with scanty military resources, scarcely any hospitals, surgeons, and nurses, being mowed down by vast pitiless war machines, equipped with all the power which science has invented for the destruction of human life?"

We are glad that the Assembly of the League of Nations and the Committee of experts are earnestly applying the sanction against Italy while the others who are touched by the sad plight of the poor Ethopians, are sending through their National and the International Red Cross Societies first-aid materials and medicines for the relief of their wounded in the field. We are proud indeed of the courageous and patriotic stand that the Ethopian women including the Empress have taken on this occasion namely to live or die with their men who are fighting so valiantly for their country's freedom. We are publishing on another page the appeal of the women of the peace Disarmament Committee to Sgr. Mussolini and to the League of Nations Members to stop this organised murder and bloodshed and destruction. Nations that call themselves civilised are expected to give proof of their civilisation and culture by observing the Golden Rule "Do unto others. Ye would that they should do unto you."

Commemorative stamps of the famous women leaders of the world, issued by the Turkish Government for the benefit of the International Conference of women held at Istanbul, Turkey on April 17—25, 1935.

We draw the attention of our readers to the appeal of the above conference for popularising the purchase of the above commemorative stamps. We have ourselfs spoken to some of the women leaders here and secretaries of the other women associations to indent and secure a good sale for the stamps. It will be a very nice Christmas and new year presents to friends both in Inland and foreign who are interested in women's work. Of course it will mean that the purchaser of these stamps pays a silent tribute to the famous women of the past and the present who have contributed so much to the economic, social and political progress of women irrespective of their race or creed or colour.

TAMIL

ஸ்திரீ தர்மம்

[1935ஸு அக்டோபர், நவம்பர்மீ]

க்யூரி அம்மையார் (Madame Curie).

(மேன்மையான சாஸ்திர ஆராய்ச்சிக்காரரும், இரண்டு தடவை நோபெல் பரிசு பெற்றவரும்.)

க்யூரி அம்மையாரின் முதல் வருஷ இறந்த தினத்தின் ஞாபகார்த்தமாக அவருடைய சரித்திரம் பின் வருமாறு எழுதப்பட்டிருக்கிறது.

‘ரேடியம்’ என்னும் அதிசயமான உலோகத்தைக் கண்டு பிடித்த க்யூரி அம்மையார் காலகதியாகி ஒரு வருஷமாகிறது. ஆனால் அவருடைய காரியங்கள் சாஸ்வதமாக நிலைபெற்றிருக்கிறது. இவர் ஆராய்ச்சி சாஸ்திரத்தில் முதன்மையாக விளங்கியதற்கு இரண்டு தடவை ‘நோபெல்’ பரிசு பெற்றிருக்கிறார். ஸ்திரீகள் சங்கங்களினால் கௌரவிக்கப்பட்டிருக்கிறார். ‘டர்க்கி’ தேசத்து சர்க்கார், அவருடைய படம் அச்சடித்த ஒரு புதிய ஸ்டாம்பை உபயோகப்படுத்தி வருகிறார்கள். ந்யூயார்க் பட்டணத்தில் ஒரு தெருவுக்கு அவர் பெயரிடப்பட்டிருக்கிறது. எக்காலத்திலும் அழிவில்லாத புகழ்ச்சியையும், பெருமையையும் அடைந்திருக்கிறார்.

ஒரு ஸ்திரீயின் புத்திசாலித்தனத்தினாலும், விடா முயற்சியுடன் செய்த ஆராய்ச்சியாலும் உலகத்திற்கே ஒரு அற்புதமான வஸ்து கண்டு பிடிக்கப்பட்டது. பியர் க்யூரி (Pierre Curie) யென்னும் ஆராய்ச்சிக்காருடைய வாழ்நாள் வேலையானது அவர் மனைவி மேரி க்யூரி ஸ்க்லோடோஸ்காவின் (Marie Curie Sklodowska) வேலையுடன் நெருங்கி சம்பந்தப்பட்டுள்ளது. இரண்டு திறமையுள்ளவர்கள் ஒத்துழைத்து அபூர்வ பலனை அடைந்ததற்கு, இவ்விருவர்களுடைய செய்கைகள் ஒரு மேன்மையான திருஷ்டாந்தமாக இருக்கிறது. ஆனால் இவ்விருவர்களில் முதலில் வழி காட்டியது க்யூரி அம்மையார் தான். க்யூரி அம்மையாருக்கு சாஸ்திர ஆராய்ச்சியில் மேற் படிப்பு கற்றுக்கொள்ள ஸஹாயங்கள் ஏற்படாமல் போயிருந்தால், அவர் கணவரின் ஆராய்ச்சி வேறு விதமாகப் போயிருக்கலாம்.

மாடம் க்யூரி என்னும் போலிஷ் சிறுமி போலண்ட் தேசத்தில் ‘வார்ஸா’ என்னும் நகரில் 1867-ம் வருஷம் பிறந்தாள். அப்பொழுது அந்த தேசம் மிகவும் கலக்கமான நிலையில் இருந்தது. பெண்கள் ஆராய்ச்சி முறையில் கல்வி கற்றுக்கொள்வதற்கு அநேகம் தடைகள் இருந்தன. ஆனால் விடாமுயற்சியினாலும், ஊக்கத்தினாலும், அபூர்வ சக்தி யிருந்ததாலும் அவ்விதத் தடைகளை மாடம் க்யூரி த்ரிணீகாரம் செய்ய

முடிந்தது. மாடம் க்யூரியின் குடும்பத்திற்கே, ஆராய்ச்சி சாஸ்திரங்களில் பயில்வதற்கு மனப்பான்மையும் திறமையும் இருந்து வந்தன. அவருடைய தகப்பனார் 'வார்ஸா' உயர்தர கலாசாலையில் ஜடசாஸ்திரத்திற்கும், கணக்கிற்கும் (Physics and Mathematics) உபாத்தியாயராக இருந்தார்.

சிறு வயதிலேயே இந்தப் பெண்மணி உபாத்தியாயினியாக வேலை பார்த்து வந்தார். அப்படியிருப்பதை அவர் வாழ்வின் முடிவான நோக்கமாகக் கருதவில்லை. மேன்மேலும் தான் எண்ணியிருக்கிற எல்லையை அடைவதற்கு ஒரு ஸாதனமாக அதைக் கருதினர். அத் தொழில் அவருக்கு மனக் களிப்பைக் கொடுக்கவில்லை. தன்னை அறியாமலேயே சாஸ்திர ஆராய்ச்சிக்கே (Science and Laboratory Research) முடிவில் தம்முடைய வாழ்நாளை அர்ப்பணம் செய்தார். சில வருஷங்கள் பாரிஸ் கலாசாலையில் படித்து அநேக பரீக்ஷைகளில் முதன்மையாகத் தேறினர். தான் பிறந்த நாடாகிய வார்ஸாவில் (அப்பொழுது ருஷியா தேசத்தின் கீழ் இருந்தது) தம்முடைய சாஸ்திர ஆராய்ச்சிக்கு சாதனங்கள் கிடையாது என்பதை நன்கறிந்து, பாரிஸில் வந்து குடி அமர்ந்தார். அங்கே 1895-ம் வருஷத்தில், ஜடசாஸ்த்திரத்தில் பேர் பெற்றிருந்த பியர் க்யூரி (Pierre Curie) என்பவரை மணம்புரிந்தார். இவர்கள் ஆராய்ச்சி முறையில் சம பதவி அடைந்திருந்தனர். இவர்கள் விவாஹமானது உலகத்தில் உத்தமமான ஐக்கியத்தை நிதர்சனமாக்குகிறது.

'ரேடியம்' என்னும் உலோகத்தைக் கண்டு பிடிக்க க்யூரி அம்மையார் தான் முதலில் வழி காட்டினர். அவர் டாக்டர் பட்டத்திற்கு ஒரு வியாஸம் எழுதுவதற்காக, ஹென்ரி பெக்வாலின் கண்ணுக்குத் தெரியாத கிரணங்களை (invisible rays of Henri Becquerrel) ப் பற்றிப் படித்தார். அப்பொழுது தான், அபூர்வ சக்தியுள்ள கிரணங்களை வெளிவிடும் ஓர் உலோகத்தைக் கண்டு பிடித்தார். இந்தம்மாளின் ஆராய்ச்சியின் முடிவுகள் அவர் கணவனைக் கவர்ந்தது. அவர், தான் அதுவரையில் செய்து வந்த ஆராய்ச்சியை நிறுத்திவிட்டு, தன் மனைவியுடன் இந்தப் புதிய உலோகத்தின் ஆராய்ச்சியில் சேர்ந்து கொண்டார்.

1898-ம் வருஷத்தில், அவர்களுடைய தீவிர ஆராய்ச்சியின் பலன்களை வெளியிட்டனர். உலகத்தையே பிரமிக்கச் செய்யும் அற்புத சக்திகளையுடைய 'ரேடியம்' என்ற உலோகத்தைக் கண்டு பிடித்திருப்பதை அதில் வெளியிட்டார்கள்.

"ரேடியம்" மிகவும் நுட்பமான அளவுகளில் தான் மற்ற பொருள்களுடன் கலந்து அகப்படுகிறது. 100 அல்லது 200 டன்கள் உலோக மண்களிலிருந்து சுமார் 1 கிராம் ரேடியம் தான் தயார் செய்யலாம்! உலகத்திலுள்ள பொருள்கள் எல்லாவற்றிலும் அது விலை உயர்ந்தது. ஒரு கிராம் சுமார் 350,000 ஸ்விஸ் ப்ராங்குகள் விலையாகிறது. ரேடியம் கண்டு பிடித்தது முதல் 25 வருஷங்களுக்குள் 200 கிராம்கள்தான் உலகத்தில் எல்லாம் சேர்ந்து செய்யப்பட்டிருக்கிறது. அதாவது தபால் மூலம் அனுப்பக் கூடிய சிறு பார்சலில் அடங்கிவிடும். அதனுடைய அபூர்வமான சக்தியினல் அதை வைப்பதற்கு மிகவும் ஜாக்கிரதை எடுக்க வேண்டியிருக்கிறது. அதில் ஒரு சிறு அணுப்

பிரமாணத்தை ஒரு ஈயக் கட்டியில் வைத்து அக்கட்டியை கெட்டி ஈயச் சுவர்களுடைய ஒரு பெட்டியில் வைக்கவேண்டும். ஈயம் போதுமான அளவு கனமிருந்தால், ரேடியம் கிரணங்கள் அதைத் தாண்டமுடியாது. ரேடியமும், அதினுல் உண்டாகும் அநேக வஸ்துக்களும், அநேகம் காலரிகள் (உஷ்ண அளவு, Calories) உஷ்ணத்தை உண்டு பண்ணுகிறது. ஒரு கிராம் ரேடியம் $2\frac{1}{2}$-யிலிருந்து $12\frac{1}{2}$ லக்ஷம் காலரிகள் வரை ஒரு வருஷத்திற்குள் வெளிவிடுகிறது. ஆனுல் ஒரு வருஷத்திற்குள் ஒரு அணு அளவுதான் அதில் செலவாகிறது.

1580 வருஷங்களானதால் அதனுடைய சக்தியில் பாதி செலவாகிறது. நாம் கேள்விப்படும் ரேடியோ சக்தி (Radio activity) இவ் வுலோகத்தின் மிகச் சிறிய அளவிலிருந்தே உண்டாகிறது.

இந்த ஆராய்ச்சியானது விடா முயற்சியுடனும், தீவிர ஊக்கத்துடனும் தொடரப்பட்டது. அபரிமிதமான பொருள்களுடன் அநேகம் ஆராய்ச்சிகள் செய்த பிற்பாடு, இந்த வஸ்துவை செய்யும் விதம் கொஞ்சம் கொஞ்சமாக நேர்த்தி செய்யப்பட்டது. ஆனுல் இந்த சிறிய அளவு சாஸ்திர ஆராய்ச்சிக்கு அளவற்ற உதவியாக இருந்தது.

1920-ஆம் வருஷம் ஜடசாஸ்திரத்தில் மேன்மையான ஆராய்ச்சிக்காக ஹென்ரி பெக்கால், பியர் க்யூரி, மேரி க்யூரி என்ற மூவரும் நோபல் பரிசு பெற்றனர். ஒரு வருஷத்திற்கு பிற்பாடு க்யூரி அம்மையார், ஜடசாஸ்திரம், ரேடியோ சக்தி முதலியவைக் கான சர்வ கலாசாலை ஆராய்ச்சி யிடத்திற்கு தலைமையாக ஏற்படுத்தப்பட்டார்.

இந்த மிகவும் பிரயோஜனமுள்ளவும் புகழத்தக்கதுமான ஆராய்ச்சி வேலை ஒரு அகஸ்மாத்தான சம்பவத்தினுல் தடைப்பட்டது. பியர் க்யூரி ஓர் மோட்டாரில் அகப்பட்டு உயிர் துறந்தார். ஆனுல் இப் பெரிய விபத்தானது தைரியசாலியான மாடம் க்யூரியாரினுடைய ஆராய்ச்சி வேலையைக் கைவிடச் செய்யவில்லை. ஆனுல் அவர் தன் புருஷன் ஆராய்ச்சி வேலையையும் சேர்த்து தாமே செய்தார். நாற்பது வயதிற்கும் குறைவான புருஷனை இழந்த இந்த அம்மாள் அப்பொழுது, அவளுக்கு கொடுத்த பென்ஷனையும் வேண்டாமென்றும் பெருந்தன்மையாக மறுத்தாள். ஆனுல் தன் கணவன் பார்த்து வந்த பதவியை தான் ஏற்றுக்கொண்டார். முன்னுல் இவர் கணவருடன் செய்து வந்த ஆராய்ச்சி, இவர் இப்பொழுது ஒருவராகவே ஜயத்துடன் செய்து வந்ததற்காக 1911-ஆம் வருஷம் இவர் ஒருவருக்கே தனியாக நோபல் பிரைஸ் அளிக்கப்பட்டது.

மகா யுத்தத்தின் பொழுது இவர் விலகி யிருக்கவில்லை. தன்னுடைய ஆராய்ச்சி சாலையை மூடிவிட்டு, பிரெஞ்சு ஸைன்யங்களில் சண்டையில் அடிபட்டவருக்கு சிகிச்சை செய்ய, ஏற்படுத்தின தொண்டர்களுக்கு ரான்டொஜன் கிரணம் (Rontogen Ray) உபயோகிப்பதை பழக்கி வைத்தார். அப்பொழுது ஸ்திரீகள் முன்னேற்றத்தில் தனக்கிருக்கும் ஆவலை நன்கு புலப்படுத்தினுர். ஸ்திரீகளை முக்கியமாக பழக்கி வைத்தார், சண்டை முடிந்ததும் மறுபடியும் ஆராய்ச்சி செய்து வந்தார்.

இதற்குள் அவர் உலகத்தில் சிறந்த ஸ்திரீ ஆராய்ச்சிக்காராக பெயர் பெற்றார். மற்ற தேசங்களுக்கு அவரை அழைத்தார்கள். இரண்டு தடவை யுனைடெட் ஸ்டேஸுக்கு விஜயம் செய்தார். ஒவ்வொரு தடவையும், ஒரு கிராம் ரேடியம் அவருக்கு கொடையாக கொடுக்கப்பட்டது. அவைகளை பாரிஸிலும், வார்ஸாவிலுமுள்ள இன்ஸ்டிடியூட்களுக்கு இனமாகத் திருப்பிக் கொடுத்தார். பிறகு அவருக்கு மேன்மேலும் கௌரவங்கள் காண்பிக்கப்பட்டது. பிரஞ்சுக்காரர் அவருக்கு வருஷம் 40,000 ப்ராங்குகள் (Francs) வருமானம் அளித்தார்கள். ஆனால் க்யூரி அம்மையார் கடைசி வரையிலும் படாடோபமின்றி, ஆராய்ச்சி சாலையிலும், படிப்பிலும் தன் குடும்பத்துடன் எளிதான வாழ்க்கையிலும் ஈடுபட்டவரா யிருந்தார். அவருக்கு தன் பெண்ணும், பெற்றோர்களைப்போல், ஆராய்ச்சி சாஸ்திரத்தில் மேன்மை பெற்று வருவதைப் பார்ப்பதற்கு மிகவும் சந்தோஷமா யிருந்தது.

1934-ஆம் வருஷம், ஜூலை மாதம், அகில தேச ஸ்திரீகள் பொதுக்கூட்டம் பாரிஸில் நடந்தது. அப்பொழுது ஒரு துக்கமான செய்தி அவர்களை எட்டிற்று. ஸ்திரீகளுக்கெல்லாம் பெருமையைக் கொடுத்த மாடம் க்யூரி காலகதி அடைந்தார். இவர் 67-ஆம் வயதில் ஜூலை மாதம் நாலாந்தேதி காலஞ்சென்றார்.

தன்னுடைய உயிரில் தான் இறந்தபொழுது டாம்பீகமான ஒரு சடங்குகளும் செய்ய வேண்டாமென்றும், பிரசங்கங்கள் கௌரவங்கள் காண்பிப்பது முதலியன வேண்டாமென்றும் தெரிவித்திருந்தார். மேலும் தன் உறவினர்களும், நண்பர்களும் மாத்திரம் கடைசி வரையிலும் இருந்தால் போதுமென்றும் தன் எண்ணத்தை வெளியிட்டிருந்தார்.

அவருடைய ஜீவித நாள் தோழராகவும், கூட வேலை செய்தவருமான கணவன் பக்கத்தில் அடக்கம் செய்யப்பட்டார்.

இவர்களுடைய வேலையானது ஒரு பெரிய தீபம்போல் உலகத்தில், ஒவ்வொரு இடத்திலும் பிரகாசிக்கிறது என்பது வியக்கத் தக்கதே.

REVIEW—

"பால சிந்தாமணி."

ஓர் பாலர்களுக்கான மாதாந்திர பத்திரிகை.

மிஸ். எப். இ. ஜான்ஸன், ஆசிரியர்.

இப் பத்திரிகையைப் பார்க்க மனத்திற்கு மிகவும் திருப்தியை உண்டாக்குகிறது. பாலர்களுக்கு உபயோகப்படக் கூடிய பத்திரிகைகள் மிகச் சொற்பமே. பால்ய வயதிலேயே பொது விஷயங்களை கற்கும்படி செய்து புத்தி விசாலத்தை உண்டு பண்ணுவது மிகவும் அத்தியாவசியமானது. "பால சிந்தாமணி இந்நோக்கத்துடனே வெளியிடப்பட்டுள்ளது. இம்மாதிரி புதுவழியில் பாலர்களுடைய கல்வி முன்னேற்றத்திற்கு எப். இ. ஜான்ஸன் அவர்கள் முயற்சி எடுத்துக் கொண்டது மெச்சத்தக்கது." பால சிந்தாமணி சிறுவர்களும், சிறுமிகளும் சுலபமாக தெரிந்துக் கொள்ளும்படியான எளிய நடையில் எழுதியுள்ளது. அநேக சித்திரங்களும் பாலர்களுடைய மனத்தைக் கவரும்படி அடங்கி யிருக்கிறது. மேலும், பொது விஷயங்களைப் பற்றியும் சாஸ்திர விஷயமாய் உள்ளவைகளையும் சுலபமாகப் பாலர்களுக்குப் புரியும்படி எழுதப்பட்டிருக்கிறது. இப் பத்திரிகையை எல்லாப் பெற்றோர்களும் ஆதரித்துத் தங்கள் குழந்தைகளை அவசியம் படிக்கும்படி செய்யவேண்டும்.

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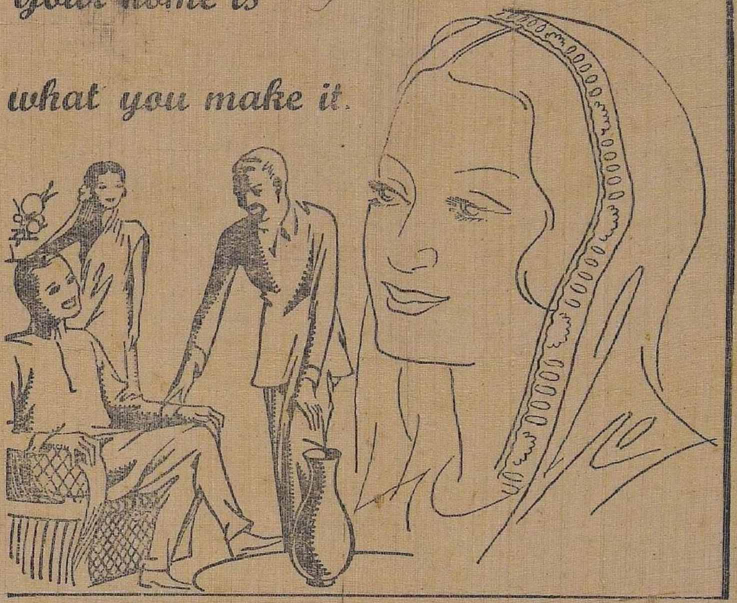

SOME homes are frigid and cold, others have that welcome atmosphere And it is the woman of the house who creates that atmosphere. Understanding women who want to help their husbands, realise how important it is to invite interesting people into their homes. For that, the ideal time of course, is tea time ; a cup of good refreshing Indian Tea makes conversation lively, it brings a warmth and friendship into the house. It is a veritable cup of kindness that makes new friends for us every day. Start the tea-party habit if you haven't already, and use good Indian Tea.

HOW TO PREPARE TEA. *Use good Indian Tea, Boil fresh water. Rinse with warm water a clean and dry earthenware tea pot. Take one teaspoonful of tea for every person, and one extra for the pot. Pour Boiling water on to the leaves in the pot. Allow five minutes for infusion ; then pour out into cups, adding milk and sugar.*

The only family beverage - **INDIAN TEA**

A NECESSITY OF LIFE.

Let us not be romantic, even though tea is one of those things which have a romantic past and round which many romantic stories have been woven. Let us descend to the matter of fact.

Now, what is the unvarnished truth about tea as a beverage? It is this, tea is simple necessity of life. One need not dilate here on how it came to be, like water, air or salt, a necessity of life. The fact remains that tea as an every-day beverage, is an indispensable adjunct to our progressive age. Who will deny it?

No matter what the season is, no matter what the hour is, no matter where we are, we seek the Great Refresher even as we seek the company of dear friends. Tea is neither rare nor expensive; simply it is something which we cannot do without. This is the incontrovertible fact about tea.

The progress of tea, as a celebrated English writer once remarked, is like the progress of truth. Suspected at first, resisted as it clamoured for recognition, abused as its fame spread, it triumphed in the end by the slow and resistless efforts of Time and its own Virtues.

The first taste of a cup of well-made tea is something that is unforgettable. How did it happen you did not know before how good it tastes? You ask yourself. How was it ever possible for you to remain unfamiliar with so excellent a drink? You wonder.

We wonder, too. Tea grows upon your own soil. It is cultivated and manufactured by your own countrymen. The teas that India produces are daily drunk and admired by millions of men and women in different parts of the world. In fact, it is your gift to others.

We only want you to think of tea as a drink, pure and simple. True, it is a tonic and a pick-me-up; but people do not generally drink it simply for that reason. They drink it because it is such a splendid refresher, because it is an ideal beverage at all seasons and hours, because it invariably puts you in a pleasanter frame of mind. A necessity of life like tea, is a pleasant necessity.

THESE DIE-HARDS.

This is the age of Science. We all want facts and figures. We insist on the verification of even known truths. Of course, knowledge born of experience, however painstaking it may prove, is always preferable to blind faith no matter how fervent it is. This eagerness for knowledge—for the understanding of facts as they are, is a characteristic trait of the people of our generation.

One good thing about tea drinking is that it needs no elaborate thesis for its recommendation. Tea, as a matter of fact, is its own recommendation. This is a point about which any two tea drinkers must think alike. If it were not the case the number of tea drinkers in this country would not have swelled by thousands every year.

The average Indian is at times puzzled by uncharitable remarks made about tea drinking by prejudiced minds. One suspects that none of those critics has ever taken the

trouble of finding out for himself what a cup of well-made, good Indian Tea tastes like. Happily, the number of such critics is small, and they are treated as faddists and cranks. How we wish they did try for once a cup of delicious Indian Tea and realise for the first time what a blessing it is to be able to drink this absolutely pure and wholesome beverage.

Ideas often die hard, but when the issue is raised whether the inculcation of tea habit is good for the health of Indian people, one really wonders how such a misconception can still persist in the face of known and attested facts. Can there be any room for two opinions as regards the purity of Indian Tea as a beverage? The boiled water in which tea has to be brewed must obviously be free from all germs. From the health point of view there can be no more agreeable means of taking water into the system in its purest form than by drinking tea at regular intervals during day and night. It is well known that no other agricultural product is treated with such refined methods in its preparation for human consumption than Indian Tea.

These die-hards who malign tea drinking have neither reason nor facts on their side. They are only pitting themselves against the rising tide of tea drinking which is now sweeping through the length and breadth of India, and in vain. Knowledge is always victorious over prejudice and facts will eventually assert themselves.

SILVER KUNKUM SETS

Rs. 14
A SET

These sets delight the heart of the ladies and are very much in vogue.

When the fair one receives a visit from another, these dainty little silver sets are much in demand. Beneath the bird's wings there is room for Kunkum. There are receptacles for Sandal and Jawad and a little silver stick to lay the Thilakam.

VUMMIDI RAMIAH CHETTY GURUSWAMY CHETTY & CO.
MADRAS & BOMBAY

స్త్రీధర్మ

—:శ్రీ రామాష్టకము:—

క॥ శ్రీమద్రఘుకులజలనిధి
సోమా సుగుణాభిరామ సురరిపుభీమా
రామజితపరశురామా
భూమిసుతార్చితపదాబ్జ మునినుతరామా ॥౧॥

క॥ రక్కసియౌనాతాటక
ద్రుక్కడంచి మఖంబుగాచి సురలువొగడఁగన్
ముక్కంటివిల్లువిరచియు
నక్కమలిసీతబెండ్లియాడిన రామా ॥౨॥

క॥ జనకవచోపరిపాలన
మునకానలకేగి సత్యముఖ్యుడవై స
న్మునివృత్తి మునులగావగ
దనుజకులము ద్రుంచినట్టి దశరథరామా ॥౩॥

క॥ అతిమానుషుండవయ్యున్
క్షితిమానవులకు సునీతి శిక్షింపంగా
సతి సీతబాసి విధికృత
మతిదుస్సాధ్యంబటంచు యడరనిరామా ॥౪॥

క॥ ఆశ్రితజనకల్పకమై
యాశ్రితు సుగ్రీవుగాచి యావాలిని బా
ణాశ్రితుజేసిన నీభ
క్తాశ్రిత వాత్సల్యమెన్నదరమేరామా ॥౫॥

క॥ శరణన్న శత్రునైనం
దిరముగ రక్షింపదగు వినీతులకంచుఁ
శరణార్థి నావిభీషణు
కరుణగావలేదె దనుజఖండనరామా ||౬||

క॥ వానరసేనాయుతుడై
దానవపతి రావణేశు దర్పమడచియుఁ
జానకి సౌమిత్రులతో
పూనిక సాకేతపురము బొందినరామా ||౭||

క॥ సారవిహీన మహాసం
సారాబ్ధిఁ దరింపజేయు సర్వాదితమా
తారకమంత్రము జీవా
ధారమమోఘమ్ముగాదె యాత్మారామా ||౮||

క॥ మంగళము కోసలేశ్వర
మంగళము భవాదివంద్య మారుతివినుతా
మంగళము సత్యనామా
మంగళమరిభీమ దివ్యమంగళరామా ||౯||

మే డ మ్ క రీ రు.

మానవత్వమున కుపశాంతినొసగూర్చిన పరీక్షకుణి, గొప్ప రసాయన శాస్త్రవేత్త,
రెండుమార్లు నోబిల్ ప్రైజ్ బహుమతిగొన్న మానవతీమణి.

(గత జూలై నెల 4-వ తేదిని యీమెగారి మొదటి మరణదినోత్సవము గావించినపుడు చదువబడినది.)

"రేడియం" కనిపెట్టిన వనితామణియగు మేడమ్‌కరీగారు గతించి నేటికొక సంవత్సరమైనది. గాని యీమెయొక్క ఘనకార్యము సజీవమైయున్నది. రసాయనశాస్త్రమునకామెకు రెండుమార్లు నోబిల్ ప్రైజ్ యొసంగబడినది. పెక్కు స్త్రీసంస్థలయందామె కమోఘ గౌరవముండెను. తత్ఫలితముగ తుర్కీ గవర్నమెంటువారిచే నీమెయొక్క ప్రతిరూపము ముద్రింపబడిన స్టాంపులు వెలువరచబడినవి. ఇటీవల న్యూయార్కు నగరముననొక వీధికి నీమె పేరిడబడినది. ఆమెతో సహాయముగ పనిజేసిన శ్రీడివిట్ గారీమెయొక్క శాశ్వతామోఘచరిత్ర నిట్లు వర్ణించియున్నాడు:—

మేధాయుతమును, పరిశ్రాంతరహితమునగు ఈ సతీతిలక మొనర్చిన పరిశోధన మానవజీవితమునకొక యద్భుతదర్శమును జూపినది. మానసశాస్త్రజ్ఞులలో నిపుణుడగు శ్రీ పెర్రీకర్రీగారి జీవితము, చర్యలును, సతీమణియగు మేరీకరీస్క్లొడొస్కా గారి జీవితచర్యలతో పోల్చిచూడగా నెందును వ్యత్యాసముగానరాదు. ఈవిషయము జగత్సృష్టియందు సర్వాంశములను సమానమై స్త్రీపురుషుల పరస్పర సహాయముతో సంబంధించి యున్నదని స్పష్టపరచుటకు దగిన యుదాహరణముగనున్నది. ఈమార్గమును కనిపెట్టినది ప్రథమత ఈమెయే, తర్వాత వారిద్దరునుగలిసి పరిశ్రమజేసిరి. మేడమ్‌కరీగారు రసాయనశాస్త్రవిజ్ఞానముబడసి తత్పరిశ్రమలందే పాటుబడువారుగానిచో శ్రీ పెర్రీకరీగారొనర్చిన పరిశోధనల ఫలితము వేఱువిధమార్గము ననుగమించియుండును.

మేడమ్‌కరీగారు వార్ జా-సా అనుయూర 1867-వ సంవత్సరమున జననమొందిరి. స్త్రీలకు రసాయనశాస్త్రవిజ్ఞానము నొసంగబడక తత్ప్రతిబంధకముగా నుండుకాలమున విద్యాభ్యాసము జేయవలసియుండియును తన శక్తిసామర్థ్యములచేతను, మనోనిశ్చలతచేతను, పట్టుదలచేతను, అసాధారణ ప్రజ్ఞచేతను నీమె వాటినన్నిటిని గడవగలిగెను.

మేడమ్‌కరీగారికి వంశపారంపర్యముగ మేధాసంపత్తియు గలిగినదనవచ్చును. ఆమెయొక్క తండ్రి పదార్థవిజ్ఞానశాస్త్రము, గణితశాస్త్రమునందుని నిపుణుడు. వార్సా కాలేజీనందు ప్రొఫెసరుగానుండెను.

ఆమె పసితనముననే యుపాధ్యాయవృత్తిలో ప్రవేశించెను. అది యామె ప్రారంభపదవేగాని తుదిపదముకాదు. ఈపని యామెకెంతయు తృప్తికరముగాలేదు. ఏలన ఆమె రసాయనశాస్త్రము తత్పరిశోధనాక్రమమున నాకర్షింపబడి తన్మార్గమునుండి తనదృష్టి త్రిప్పుకొనజాలకుండెను. పారిస్ నగరమున 1891 సం॥ మొదలుకొని 94-వ సంవత్సరమువరకును కలాశాలలో విద్యాభ్యాసమొనర్చి తత్ఫలితముగ పరీక్షలందు తీర్ణురాలై పట్టభద్రమయ్యెను. తర్వాత తనస్వంతయూరగు వార్సానగరము అకాలమున రషియనుల పరిపాలనలోనుండి నందున తన రసాయనపరిశ్రమలకు దోడ్పడదని యామెగ్రహించెను. కావున నామె మరల పారిస్‌నగరమునకే వచ్చెను. అదిమొదలదే యామెకు రెండవవాసస్థానమయ్యెను. అచ్చటనే యామె 1895-వ సంవత్సరమున ప్రకృతి శాస్త్రజ్ఞుడగు పెర్రీకర్రీగారిని వివాహమాడెను గాని మృత్యువు వాతని మాఱుగొనుటచే, వివాహసౌఖ్యములందామె నిమగ్నగాక మానవజీవితమునందు మహిళామణుల సమానత్వోన్నతత్వమున కాదర్శప్రాయయయ్యెను. రసాయన విజ్ఞానశాఖయందామె సహకారికి సరిసమాన స్థానమును వహింపగలిగెను.

రేడియము కనిపెట్టబడినదానికి ప్రథమపదము కేవల మీమె మేధాసంపత్తి ఫలితమే. ఒకప్పుడు వైద్యవిషయిక వ్యాసము నొకదాని తయారుచేయుచుండగా నామె, హెన్రీబొకెరల్ గారి యగోచర కిరణములగూర్చి మిక్కిలి శ్రద్ధతో నభ్యసించెను. తదుపరి యురా రేడియం, థోరియం యని చెప్పబడు శక్తులకన్న మహోగ్రొప్పదగు ఇంతవరకు దెలియరాని యొక రసవాద పదార్థశక్తి యున్నట్లామె కనిపెట్టెను.

ఆమె సిద్ధాంతముల సుస్థిరములుగను నిస్సందేహముగను, సాహసోపేతములుగ నుంటచే, ఆమెభర్త యీ కాలమున తాజేయుచుండిన (Crystals)ను గూర్చిన పరిశోధనాభ్యాసమును మానుకొని ఈ శాస్త్రమునందామెతో గలసి పరిశ్రమ జేయగడంగెను.

1898-వ సం॥ న కర్రీగార్లు తామొనర్చిన మహోత్కృష్టశోధనా ఫలితములను ప్రచురించిరి. ఇది క్రొత్తగా కనిపెట్టబడిన నవీన రసాయనిక పదార్థమగు మహాశ్చర్యకరమగు రేడియం పదార్థమున కింతకంటె తీసిపోయినదిగాదు.

తక్కిన పదార్థములయందు రేడియం అత్యల్ప పరిమితితో ముఖ్యముగా Uran-ocher నందు గానవచ్చుచున్నది.

100 లేక కొన్ని సమయములందు 200 టన్నులలోహ పదార్థములను, 1 గ్రామ్ రేడియంతీయుట కుపయోగింపవలసియున్నది. గావుననే యిది లోకమున నత్యంత నమూల్యపదార్థమగుచున్నది. దానియొక్క బజారుధర ఒక్క గ్రామునకు 350000 స్విస్‌ఫ్రాంకులుగ లెక్కింపబడుచున్నది.

ఇది ప్రారంభింపబడిన 25 సంవత్సరములకు ప్రపంచమంతటను జేరి 200 గ్రాముల రేడియం మాత్రమే యుపలబ్ధమగుచుండెడిది. అనగా, ఆమొత్తముదానిని ఊహించినచో, ఒక చిన్నయుత్తరపు బంగీయందు తపాలలో పంపగలనంత పరిమాణమగుచున్నది. ఇది యూహామాత్ర గ్రాహ్యమే. రేడియం తద్గత పదార్థములు, దానియొక్క అత్యల్పాణువులనుగూడ లావైన సీసపు దుక్కలోపల భద్రముగా దాచి పెట్టబడవలయును (సీసపుదుక్క చాలినంత లావుగానుండినయెడల కిరణము లందు జొరజాలవు) రేడియం, దాని యొక్క వివిధ పదార్థములతో అసాధారణ సంఖ్యాకములగు Crloics లను వృద్ధిజేయుచున్నది. (ప్రతి గ్రాము దాని సమ్మేళనమునుబట్టి ¼ మొదలు 1¼ లక్షలు, సంవత్సరమునకు కలుగును) అయినను తాను భాగమున పరమాణువునంటి అత్యంత స్వల్పాంశమే తగ్గుచుండును. దానిని దాని పరిమితి సగభాగము తగ్గింప పరుప వలెనన్న 1580 సం॥ లు పట్టును. మనము వినుచున్న రేడియో కార్యములు మిక్కిలి స్వల్పపరిమాణములుగల ఇట్టి యమూల్య రేణువు వేయియినను మిక్కిలి యాపత్కరములు.

*ఈపని విశ్రమములేని యుద్యమముతోను కడుశ్రద్ధాభక్తులతోను జేయబడినది. Extraction చేయువిధము అవిరత Experiments మూలమున అత్యధికవస్తు సముదాయవ్యయమూలకముగా చాలకాలము వఱకభివృద్ధిపొందుచుండెను. దానికి ఫలితముగా, దాని ఒకగ్రాములో దశాంశముగూడ అనిర్వాచ్యమగు నంతటి యమూల్యముగ రసాయన పరిశోధనలచే దెలియవచ్చుచున్నది.

1902-వ సంవత్సరమున Physics కొఱకివ్వబడిన నోబెల్ ప్రైజు, హెన్రీబాకెరల్, పెర్రీకర్రీ, మేడమ్ మేరీ కరీ వీరి ముగ్గురికి కలసి యొక్కటిగా (సమష్టిగ) నొసంగబడెను. ఒక్కసంవత్సరము తర్వాత మేడమ్‌కర్రీగారు యూనివెర్సిటీయొక్క Physics & రేడియోయాక్టివిటీ లేబరేటరీకి అధికారిణిగ నియమింప బడెను. ఈ కార్యము పూర్వము సర్‌బాన్‌నందు ప్రొఫెసరుగా పనిజేయుచుండిన ఈమెయొక్క భర్తగారి కొసంగబడియుండెను. ఫలోదర్కమును, శుభావహమునగు నీపని శోకావహమగు నొక యాకస్మికాపదచే విరామముగాంచవలసివచ్చెను. తనకార్యక్రమముల నిమగ్నుడైయుండగా నొకప్పుడు పెర్రీకర్రీగారికి యాకస్మికముగ మోటారులారీచే ప్రమాదము కలిగి మరణించిరి.

ఈ Irreplaceable నష్టముగానుండినను గూడ ధీరచారిత్రయు అర్ధాంగియు, సహధర్మచారిణియు, సహకర్మకారిణియునగు నాయమ తనపరిశోధనలకెట్టి భంగమును వాటిల్లజేయక పరిశ్రమజేయుచునేయుండెను. ఆహా! ఏమిధీరత! ఎంతటికార్యదీక్ష! ఎంతమనోనిశ్చలత! అదియునుగాక అతని కార్యభారముగూడ తానే వహింపవలసినసమయమువచ్చెను. ఇట్టిసందర్భముల వితంతువుల కొసంగబడు పెన్షన్ (ఉపకార వేతనము) యీమెకొసంగబడెను. అద్దానినామె యంగీకరింపలేదుగాని, తనభర్తస్థానమును మాత్రమంగీకరించెను. అహో, ఏమి యుదారశీలత; త్యాగమూర్తియగు నాసతీమణిదాతృత్వము!! మరల తనపనియందెప్పటియట్లు

ప్రవీణతతో నామె యత్యంతచాతురితోను, నైపుణి మెరయ సఫలప్రయత్నములతో ముందంజ వేయగలిగెను. తత్ఫలితముగ మరల నామెకు ప్రత్యేకముగ 1911-వ సంవత్సరమున నోబిల్ ప్రైజ్ బహుమతి యొసంగబడెను.

మహాయుద్ధసమయములందును నామె Aloof గా నుండలేదు.

ఫ్రెంచిసైనికపు Ambulance (ఔషధాలయము) ను Rontgen ray పరికరములచే సమకూర్చుటకై తన రసాయనిక లెబరేటరీని యామె మూసివైచెను. Personnel సైనికములను నామె తరిబీతు చేయుచు, అనేక సంవత్సరములామెయే పరీక్షల జరుపుచుండెను. ఆసందర్భమున నామె మరల మహిళాభ్యుదయము పట్ల తనకుగల Keen శ్రద్ధ నామె జూపగలిగెను. ఎట్లనగా, నామె ముఖ్యముగా, Rontgen (assistants) సహకారిణిలుగ స్త్రీలనే (chose) చేర్పరచుచుండెడిది. స్వజాతి దురత క్రమముగదా! స్త్రీ లోకమున రత్నములవలె నట్టివారు మెరసిపోవుదురు.

యుద్ధము విరమించినతరువాతనే యామె తన స్వంతపరిశోధనా కార్యమునకు మరలివచ్చెను. అప్పటికామెయే స్త్రీరసాయనికజ్ఞులలో నగ్రగణ్యగావున సకలదేశములును నామెనాహ్వానించి స్వాగత మొసంగినవి. ఆమె రెండుమారులు యునైటెడ్ స్టేట్సును సందర్శించెను. ప్రతితడవయు నామెకు సమ్మానముగా Regal బహుమతియగు 1 గ్రాము రేడియం బహుమతిగా నొసంగబడెను. మొదటిమారొసంగబడినదాని నామె పారిస్ రేడియం ఇన్స్టిట్యూట్ నకును రెండవమారొసంగబడినదాని వార్సా రేడియం ఇన్స్టిట్యూట్ నకును పునర్బహుమతులుగా నొసంగివైచెను.

ఆతర్వాత నామెపై బహుమతులు, మర్యాదలు, గౌరవములు, వర్షింపసాగినవి. ఫ్రెంచి గవర్నమెంటువారామెకు 40,000 ఫ్రాంకుల యాదాయ మొసంగిరి. "అనుద్ధతా సత్పురుషా సమృద్ధిభిః" యనునట్లాయమ యప్పటికిని నిరాడంబరవృత్తితో వినయశీలసౌజన్యములతో తన కుటుంబరక్షణావిధిని నెరవేర్చుచు నందే సంతోషించుచు తన లేబరేటరీ నభ్యసించుచు నిర్మలచారిత్రయై కాలముగడుపుచుండెను. అప్పటికామె తనూజాత తలిదండ్రుల ననుకరించి రసాయనిక లోకమున వన్నెకెక్కి విజయముగాంచగలిగినందున నావిషయ మామెకెంతయు సంతోషదాయకమయ్యెను.

1934-వ సంవత్సరము జూలై మాసారంభమున ననగా నొక్క సంవత్సరముముందు అంతర్జాతీయ మహిళాసమావేశము పారిస్ నగరమున జరుపబడినది. అప్పుడు మహిళాలోకమునకంతటి కాదర్శప్రాయమై, యమూల్యరత్నమై, యనిర్వాచ్య ధీరశాంతలలితమై, తనరారునామముగల మేడమ్ క్యూరీగారు జూలై నాలుగవ తారీఖుల తన 67-వ సంవత్సరమున కీర్తిశేషురాలైనట్లు వచ్చిన వర్తమానహిమముచే నాసమావేశము దుర్దినావహమయ్యెను.

లోకమాద్యంత మాబాలగోపాలము నామెకై దురపిల్లినది.

ఆమె మరణాత్పూర్వము తనకు మరణానంతరము జరుగవలసిన క్రియలు మిక్కిలి యాడంబరముగ లేక ప్రశాంతముగ జరుగవలెనని మరణశాసనమునను సెటిల్మెంటునను వ్రాసియుండెను. ఆమె యిష్టము చొప్పున నవి నిర్వర్తింపబడినవి. కానిచో నాక్రియలు సర్వదేశములందలి మేధావంతులగు విజ్ఞాననాయకుల సహకారముతో మహత్తరముగ జరిగియుండును. ఆమె తనయుత్తరక్రియలప్పుడు గౌరవార్థ మొసంగబడు యుపన్యాసములుగాని లక్చర్లుగాని జరుపవలదనియు, తన్ను నంత్యశయ్యకు గొంపోవునప్పుడు తనయొక్క దగ్గర చుట్టములు, నాప్త స్నేహితులును మాత్రము తన్ను ననుగమించి రావచ్చుననియు కోరెను.

ఆమె తనతోసహా ఆ మరణాంతము పరిశ్రమజేసినట్టి యాత్మసాధుని చెంతనే సమాధిచేయబడినది. వారియాత్మలు విశ్రాంతినొందినను వారిచేయొనర్పబడిన మహత్తరకార్యము లోకమునకింకను భవిష్యత్తుననేదో వచింపరాని మేలు కలిగింపబోవుచున్నదని సకల విధముల చాటుచున్నది. ఆహా! ఇట్టివారిజీవితమే జీవితము, జన్మమొదలినదానికి సఫలముగదా!

భగవద్విశ్వాసము.

ఒకప్పుడొక గొల్లపడుచొక బ్రాహ్మణునకు ప్రతిదినము పాలుతీసుకొని వెళ్ళిచ్చుటకొప్పుకొనెను. ఆమె నివసించు గ్రామమునకును విప్రుడుండు గ్రామమునకును మధ్య నొక చిన్న యేరుగలదు. వ్రజాంగన రోజును పాలుదీసుకొని యేటిగట్టుంజేరి యందుండి పడవమీదెక్కి యావలదరినున్న విప్రవర్యునకిచ్చి వచ్చుచుండెను. సాధారణముగ పడవవాండ్రు తమ పడవలో స్థలమున్నంతవఱకు జనుల నెక్కించుకొని యావల దరిజేర్పించుట వాడుక. ఒకరిద్దరికొఱకు పడవవదలుటలేదు కావున గోపబాలిక కొంతసేపచ్చట తామసింపవలసివచ్చుటచే విప్రునకు సకాలమున క్షీరము చేర్పించలేకుండెడిది. ఇట్లుండ బ్రాహ్మణుడొకనాడు గొల్లపిల్లనుజూచి, నీవు ముందువలె కాలమునకు వచ్చుటలేదు, ఆలస్యముగ వచ్చుచున్నావు గాన నా జపహోమాదులకు భంగముకలుగుచున్నది, నీ తామసమునకు గారణమేమి యని యడిగెను. అందులకా వ్రజవధూటి, అయ్యా! నేనింటనుండి త్వరగా బయలుదేరెద కాని యేటియొద్దచేరుసరికి పడవవాండ్రు తక్కినప్రయాణీకులు వచ్చువఱకు పడవనడుపుటలేదు. అందుల కచ్చోట గాచియుండుటచే తామసమగుచున్నది. నేనేమిచేయగలననెను. అందులకతడు బాలికామణీ! భగవంతుని దివ్యనామోచ్చారణచే ఘోరసంసార సాగరమునుగూడ దాటవచ్చును తన్నామజపముజేసి యీచిన్న యేటిని దాటలేవా? అనెను. నిష్కపటహృదయయగు నబ్బాలిక యదివిని యేటినిదాటుట కంత సులభమైన యుపాయము దనకు దెలియవచ్చినదిగదాయని, యత్యంతానందముతో నిల్లుజేరెను. మఱునాడు నా భూసురుమాటలందలంచి పాలచెంబుచేబట్టి యేటియొద్దజేరి పడవవారివంక జూడనైనజూడక, భగన్నామోచ్చారణ చేయుచునే నడువసాగెను. ఆహా! భగవన్నామమహిమ! తదేకధ్యానులై తన్మయత్వమునొంది యూర్జితబుద్ధి నారాధించువారి కతడు సులభుడుగదా! ఆమె ప్రవాహమున గొట్టుకొనిపోక, నీటిలోబడి మునిగిపోక యచటే యావలదరిజేరగల్గెను. బ్రాహ్మణునికి కాలాతిక్రమణములేక క్షీరమునిచ్చెను. ప్రతిదినమామె యిట్లేచేయుచువచ్చెను. అందున నామె రోజు పడవవానికిచ్చుకొను ధనము మిగులుచుండినందున నాబీదబాలిక యానందమునకు మేరలేదు. ఒకనాడు బ్రాహ్మణుండామెంజూచి కన్యకామణీ! నీవిప్పుడు ముందుకీతి నాలస్యములేక యరుదెంచెదవు, కారణమేమియనెను. ఆమె నేనిప్పుడు పడవకై వేచియుండుటలేదు, భవదాజ్ఞానుసారము భగవన్నామోచ్చారణచేయుచు నేటినిదాటివచ్చెద. ఇంత సులభోపాయముగ జెప్పినందులకు నేను మీకెట్టి ప్రతిచేయుదునో తెలియదని నుడివెను. అంత నాద్విజుండదరిపడి ఏమీ! భగవన్నామస్మరణచే నేఱుదాటితివా? ఇట్లు వాకిలివదలి యడవులతపంబొనర్చుకొను మాబోంట్లకసాధ్యమైన పరిపక్వము నీకింత సులభసాధ్యమయ్యెనా యనిపలికి నిక్కము పరీక్షింపనెంచి నీ వేఱుదాటువిధము నాకు జూపెదవాయనెను. ఆమెయు నట్లేయని సహజవినయముతో నిష్కల్మష మానసమున భగవంతు నారాధించుచు, నాతని వెంటనిడికొని, జలములపై నడువనారంభించెను. బ్రాహ్మణుడు, రెండుమూడడుగులు వేయుసరికి లోతుచూచి భయమున హృదయము తల్లడిల్ల ముందునకంజవేయక మిటకరించుచు నిలచెను. కావున వాక్కుచేమాత్రము భగవంతుని దివ్యనామోచ్చారణ జేసిన ప్రయోజనములేదు. దేవునియందు పూర్ణవిశ్వాసముంచి మనస్సునాతని కర్పించి

యచంచలభక్తితో ధ్యానింపవలయును. అహంకారమును పూర్తిగ బారద్రోలవలెను. అతడే పరమగతియని నమ్మియుండుటే సకలాద్భుతములకు మూలమగును.

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శ్రీభగవన్నామోచ్చారణ మాత్రమున నెవ్వడానందముచే మైమఱచి పులకాంకితుడగుచున్నాడో భగవన్నామము శ్రవణమాత్రమున నెవ్వనిలో బ్రేమార్ణవముప్పొంగుచున్నదో, వానికిప్పటికే కడపటిజన్మము.

** ** ** ** ** ** **

శిఖిముఖిరాయి వేయిసంవత్సరములు నీటిలో బడియుండినను దానిలోనుండు వహ్ని దానిని వీడదు. దానినెప్పుడు యుక్కుతో గొట్టిన తోడనే, అగ్ని స్ఫులింగముదులయించును. ఆరీతిని, నిజభక్తుడు దృఢవిశ్వాసముక్తుడగుటచే, లోకమున నెట్టి యపరిశుద్ధములు దానిని నావరించియుండినను, వాడు భక్తి విశ్వాసముల నొకప్పుడు వదలడు. భగవంతుని దివ్యనామ శ్రవణమాత్రమున నానంద పరవశుడగుచున్నాడు.

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